

קפוח VII, 1 (not קפחין).—Y. Sabb. XX, end, 17<sup>d</sup> קפוחין (not קפחין).—Y. Sabb. XX, end, 17<sup>d</sup> קפוחין (not קפחין).—Y. Sabb. XX, end, 17<sup>d</sup> קפוחין (not קפחין).

*Pa.* same. Yoma 83<sup>b</sup> ו' he overpowered the shepherd and ate his bread. Gen. R. s. 75, beg. קפחתי ביה began to rob him. Ib. s. 87 קום... הוא... קפחתי the she-bear is before thee, rise and overpower her, i. e. here is a temptation, conquer it. Lev. R. s. 18 robbers are coming to rob me. Ib. s. 30 ו' he overpowered him and took all he had. Ib. ר' קפחתי... give me back what thou hast robbed me of. Ib. ו' כל מה דקפחתי ו' of all I forced (out of thee) and of all I took, this man has (I have) nothing left except this rug. Koh. R. to VII, 26 ו' nothing left except this rug. R. Safra got the better of three ordained rabbis; בטעורא R. S. got the better of... by showing them their mistake.

*Ithpe.* to be overpowered, robbed. Y. Ter. VIII, 46<sup>b</sup> bot. [read:] ו' ו' יוחנן א' בעלי ו' v. קפחתי. Ib. ו' I have been robbed &c.

קפח, v. קפח.

קפחיתא f. (preced. art.) *overthrow, victory*. Gitt. 29<sup>b</sup> ק' Rashi (ed. במאי קפחיתא) where is his victory?, i. e. his argument is not unanswerable.

קפחיתא, v. קפחיתא.

קפה, קפא, קפי (b. h.) [to bend, arch, be arched.] 1) to be on top, float on the surface. Part. pass. קפוי; f. קפיה light of weight. Pes. 50<sup>a</sup> (ref. to יקרוה וקפאון, Zech. XIV, 6) ק' אור שיקר בערוז'ו ק' light which is weighty (precious, rare) in this world shall be light (little esteemed, an ordinary thing) in the world to come; ib. וקפוי... (Ms. M. קפוי) the treatises Negaim and Oholoth, which are heavy (difficult, obscure) in this world, shall be light (easily understood) &c.; ib. ו' ק' those who are weighty (important on account of their wealth, though otherwise without merit) in this world, shall be light (disregarded) &c.; Yalk. Zech. 583.—2) to coagulate, be curdled. Gen. R. s. 4 מיר... מיר... קופא as soon as a drop of m'so (v. מ'סו) is put in, the milk curdles and 'stands' (v. נ'מר); ib. s. 14 קופה (ed. Wil. קפוי); Lev. R. s. 14 קפא. Tanh. B'shall. 17; Mekh. ib., Shirah, s. 6 ו' קפא עליהם ו' the sea around them was congealed as far as &c.; Yalk. Ex. 248 קפח; a. e.—[Tosef. Maasr. I, 7, v. infra.]

*Pi.* to skim, take off the scum and the substances that gather on wine when it begins to ferment. Maasr. I, 7 ו' ו' Y. ed. (Bab. and Mish. ed. wine is subject to tithes when the manufacturer begins to skim; but although he has skimmed, he may take &c.; Tosef. ib. I, 7 שקיפה ed. Zuck. (Var. שקיפה); Ab. Zar. 56<sup>a</sup>; Y. B. Mets. VII, beg. 11<sup>b</sup>; [Maim. to Maasr. l. c. seems to read משיקפה, expl. to form scum]. Tosef. l. c. שילח וקיפה ed. Zuck. (Var. שילח וקיפה). Maasr. IV, 1 לחבשיל לחבשיל he that skims for the purpose of taking wine for a dish; Tosef. ib. I, 9 בעריבה

he that skims and takes wine out in a trough; a. fr.—In gen. to take from the top. Ter. IV, 11 ו' קפחא... if one S'ah of T'rumah fell on top of a pile, and he took it off. Ib. ו' קפחא Mish. ed. (Bab. ed. ו' קפחא Hif.; Y. ed. Krot. ו' קפחא, read: ו' קפחא; Ms. M. ו' קפחא, corr. acc.) let him take it off. Y. ib. 43<sup>a</sup> bot. ו' קפח ו' if he took from the top once and again; a. e.

*Hif.* ו' קפחא, ו' קפחא 1) same, v. supra.—2) to cause to float. Ber. 40<sup>a</sup> ו' קפחא ו' קפחא he that makes his food float in water (who drinks freely after meals). Sabb. 21<sup>a</sup> ו' קפחא to keep the wick floating.—3) to curdle, congeal; to cause coagulation; to become thick. Hull. 120<sup>a</sup>; Men. 21<sup>a</sup> ו' קפחא if he made the blood thick (through boiling); ib. ו' קפחא Mss. (v. Rabb. D. S. a. l. note 30) if he made it thick by means of artificial heat; by exposure to the sun. Lev. R. s. 14 (ref. to Job X, 10) ו' קפחא it does not read, thou hast curdled me, but thou wilt &c.; Gen. R. s. 14 ו' קפחא (some ed. ו' קפחא). Num. R. s. 9 (ref. to Ex. XV, 8) ו' קפחא he made one-third of the sea thick (v. supra); a. e.

*Nif.* ו' קפחא, ו' קפחא to be curdled, made thick. Lev. R. l. c.; Yalk. Ex. 248, v. supra.—[Y. Ned. VII, end, 40<sup>c</sup> ו' קפחא, read: ו' קפחא, v. קפחא.]

קפא, קפי ch. same, to float, be on top. Targ. II Kings VI, 6 (h. text ו' קפא). Targ. Y. Ex. XV, 8.—Succ. 53<sup>a</sup> ו' קפא the waters of the deep came on top and threatened to flood the world; Macc. 11<sup>a</sup>. Hull. 26<sup>b</sup> ו' קפא because water is heavier, it rests below, and the fruit floats on top. Ib. 111<sup>b</sup> ו' קפא the blood of flesh sinks, that of the liver floats. Erub. 53<sup>b</sup> ו' קפא Rashi (ed. ו' קפא, v. Rabb. D. S. a. l.), v. קפח; a. e.—2) to coagulate, curdle. Targ. O. Ex. XV, 8.—Hull. 93<sup>b</sup> ו' קפא the blood coagulates, opp. דריב.

*Af.* ו' קפא 1) to cause to float. Hag. 16<sup>b</sup> ו' קפא let your hands float (rest lightly on the head of the sacrifice). Sabb. 128<sup>b</sup> ו' קפא (or ו' קפא Pa.) she (the hen) makes herself float (raises her feet and spreads her wings, so that you have to carry her instead of making her walk).—2) to overflow; to be flooded. Kidd. 72<sup>a</sup> ו' קפא a fish pond overflowed on the Sabbath, and they went and caught fish &c. B. Mets. 12<sup>b</sup> ו' קפא (Rashi a. Ar. ו' קפא; Ms. R. 2 ו' קפא; Ms. R. 1 ו' קפא, corr. acc.) when a meadow was flooded with fish (the flood carrying fish over the meadow).—3) to cause coagulation. Hull. 120<sup>a</sup> ו' קפא since he took pains to make the blood thick (by boiling), he proved that he had his mind on it.

*Ithpe.* ו' קפא to float, v. supra.

קפידא m. (קפי) minding, caring for, an intimation that you care for a thing to be exactly as you want it, a legal objection. Keth. 72<sup>b</sup> ו' קפידא if the vow concerns a thing which people (husbands) generally mind (e. g. a wife's abstinence from meat and wine or from ornamenting her body), his objection to it is valid (and if he betrothed her with the condition that she had no vows to bind her, he has a right to dismiss her without her jointure), but &c. B. Bath. 165<sup>a</sup>...

if a woman said, receive a letter of divorce for me at such and such a place, and they received it at a different place . . . , one is of the opinion, it was an intimation that she was particular about the place (and the act is invalid); the other says, it was merely an intimation of the place where the messenger was likely to find her husband. Ib. ועבר ליה . . . בארצא דנחגיגי פשוט . . . where the usage is to make a plain document, and he said, make it plain, and the writer made a rolled up document, the objection is valid; Kidd. 49<sup>a</sup>; a. fr.—Sot. 26<sup>b</sup>, v. next w.—*Pl.* קפידין. Midr. Sam. ch. XXVIII (expl. עיניו, Job XXXVI, 7) what they have in sight, what they care for (v., however, פירא).

**קפידה** f. h. same, *minding, objection*. Num. R. s. 9 you may have thought that the Scripture makes the case dependent on the husband's objection, and the husband shows here that he does object (to her conduct); Sot. 26<sup>b</sup> בקפידא רבעל (Chald.).

**קפידותא** f. (*קפיר*) *shrinking, shortness*. Targ. Is. LIX, 1 lack of power. Targ. Y. Ex. VI, 9 רוחא ק' (h. text קצר רוח).

**קפיזא** m. *k'fiza*, name of a small measure (Pers. *kawij*, Greek *καπιζα*). Men. 24<sup>a</sup> בקבא ק' if one hollowed out a *k*, within a *kab* measure. Pes. 48<sup>b</sup> ק' ק' נהוג למיפא ק' ק' are in the habit of baking only a *k*. at a time. Hull. 25<sup>a</sup> בקבא ק' he hollowed out a *k*. in a block intended for a *kab* measure; Sabb. 103<sup>a</sup>; a. fr.—*Pl.* קפיזי. Ib. 110<sup>b</sup>. Men. 78<sup>a</sup>; a. e.

**קפיחא** Y. Sabb. XX, end, 17<sup>d</sup>, v. קפח.

**קפיטורין** v. קפיטרי.

**קפילא קפילא** m. (*καπηλος*) *huckster, dealer in victuals; tavern-keeper*. Y. B. Mets. V, 10<sup>3</sup> bot. דר ירבב (בשעה) דינר לק' ונסב מיניה בשער זלילא וכו' advanced one denar to a huckster and received all he bought of him at the lowest prices of the entire year. Lev. R. s. 12 (ref. to Prov. XXIII, 29 sq.) וכו' he who is the first to enter the tavern and the last to leave it; Yalk. Prov. 960 קפילא; a. fr.—Esp. *keeper of a cook-shop, professional cook*. Hull. 97<sup>a</sup> ארמאא ק' ארמאא let a gentile cook taste it. Ib. אמור רבנן בק' there are cases when the rabbis make the decision dependent on the taste of a gentile cook; a. fr.—*Pl.* (h.) קפילאור (ch.) קפילא. Tosef. B. Mets. XI, 30 הנהו דמכין ודוק' the bakers and the tavern-keepers. Y. Shebu. VII, 38<sup>a</sup> top, v. ברתא.

**קפיליטא** m. (*capillitium*) *hair, wig; hair-dress*. Y. Sabb. VI, beg. 7<sup>d</sup> קפיליטא (Mus. in Ar. קפליטא, v. ליברא).—V. קפליטין.

**קפילין** m. (*καπηλειον*) *cook-shop, tavern*. Gen. R. s. 19, beg.; Yalk. Koh. 967. Y. Sot. III, 19<sup>a</sup> לק' אכלוניה לק' they took him to a tavern and made him one *karaṭ* poorer; Y. Peah VIII, 21<sup>a</sup> bot.

**קפיפה** f. (*קפה*) 1) = *קפיפה*, *basket*. Kel. XXVI, 1 Ar. a. ed. Dehr. (ed. כ'); Sabb. XX, 2 (139<sup>b</sup>) Y. ed. (Bab. a.

*pl.* *קפיפה* 2) = *קפיפה*, v. מצרית (כ'); Y. ib. VIII, 11<sup>b</sup> מצרית (כ'); Y. ib. VIII, 11<sup>b</sup> מצרית (כ'); Y. ib. VIII, 11<sup>b</sup> מצרית (כ'); Y. ib. VIII, 11<sup>b</sup> מצרית (כ').

**קפיץ** m., *pl.* *קפיץ* (emp. *קפיץ*; *קפיץ*, a. Syr. *קופסא* *poples*, P. Sm. 3696) *joints, hams of the knee*. Gen. R. s. 65 (ref. to Ez. I, 7) ק' ק' they have no joints (cannot bend their knees). Lev. R. s. 6; Pesik. R. s. 22 ק' ק' the angels of destruction have no joints (cannot sit or lie down); a. e.—Tosef. Par. XI (X), 1 ספק דקפיץ a doubtful levitical uncleanness based on contact with one's legs, opp. to הידים.

**קפיץ** v. קפיץ.

**קפיצה** f. (*קפיץ*) 1) *leaping*. Midr. Till. to Ps. XXII ed. Bub. (ed. *קפיצה*, v. קפיץ; Yalk. ib. 687.—*Pl.* *קפיצה*. Y. Succ. V, 55<sup>c</sup> top בקפיצתו פריד himself on his leaping performances.—2) *miraculous translation from place to place*. Erub. 43<sup>a</sup> בק' קפיצה he traversed a large distance by miraculous flight; Yeb. 116<sup>a</sup>.—3) *skipping, intermission*. Nidd. 11<sup>a</sup> ק' ק' regularly.—*Pl.* as ab. Ib.; a. e.—4) [*closing of lips*,] *mimic intimation of, or to a deaf and dumb person*.—*Pl.* as ab. Gitt. 71<sup>a</sup> ק' ק' we follow his intimations by hints or motions of the lips or by writing only in the disposal of chattel, but not for letters of divorce.

**קפיקלמור, קפיקלמור** Cant. R. to VIII, 8, read: קוץמקלמור; v. קפיקלמור.

**קפל** I (v. *קפל*) 1) *to double, fold, roll up*. Y. Bets. II, 61<sup>c</sup> bot. דרו קופלין אורח . . . they spread sheets on the floor, and, when the guests left, they folded them up. Men. VI, 4 (75<sup>b</sup>), v. *קפל*. Gen. R. s. 52 דרו קופל את דוילין ק' ק' he had the curtain rolled up and spoke to him; ib. s. 74 קפלה . . . קפלה . . . for three months they kept the Tabernacle rolled up (did not put it up); Yalk. ib. 417; (Tanh. P'kudé 11 דרו ק' ק' the Lord rolled up the entire land of Israel and placed it under him (Jacob); Gen. R. s. 69 קפלה כפינקס he folded it together like a book of writing tablets; a. fr.—Transf. *to overlap, combine*. Tanh. Lekh 11 ק' ק' the Lord combined 980 generations in order to give the law of circumcision to Abraham (alluding to Ps. CV, 8); ib. ק' ק' the Lord combined 974 generations in order to give the Law to the generation of the wilderness; Cant. R. to IV, 4 (ref. to *אלה רמגן*, ib.) ק' ק' I combined a thousand generations and brought that shield (the Law) which was the desire of your heart. B. Bath. 121<sup>b</sup> ק' ק' seven persons overlapped an entire world (lived through many generations): Methusalem saw Adam, Shem saw Methusalem &c.—Part. pass. *קפול*; *pl.* *קפולים*. Ohol. XI, 3 ק' ק' folded up (packed) one above the other.

*Pl.* same. Gen. R. s. 52 ק' ק' אינו מקפיל אורח . . . for the gentile prophets the Lord does not lift the curtain, but speaks to them from behind it. Sabb. II, 3 ק' ק' a wick made of rags which one has twisted but not yet singed. Ib. XV, 3 ק' ק' אור חכלים.

וכ' you may fold garments &c. Par. II, 3, v. מוֹסְרָה. Sot. 56<sup>a</sup> and they doubled up (packed) the stones, v. infra; (Tosef. ib. VIII, 8 (יִנְטֵל); a. fr.—Part. pass. מְקוֹפְלוֹת; מְקוֹפְלִין, מְקוֹפְלִים. pl. מְקוֹפְלָה; f. מְקוֹפְלָה. Sabb. 58<sup>a</sup>; 147<sup>a</sup> וכ' הוֹצֵא בְטֹלִית מִן' he that goes out with a cloak rolled up and laid over his shoulder. Ib. סוֹרְרִי dealers in clothes who go out with cloaks rolled up and laid &c. Sifré Num. 84 מִן' וכ' and when they encamped, the pillar of cloud remained rolled up. Taan. 31<sup>a</sup> וכ' אִפִּי even when folded and lying in the chest; a. e.—Ned. VIII, 4, v. infra.

*Hif.* to double up, lay up in layers, pack. Ned. VIII, 4 (61<sup>b</sup>) עד שֶׁרָקְפִילֵהּ הַמְקְצוּעוֹת (Y. ed. שִׁירְכְּפִילֵהּ; v. שִׁירְכְּפִילֵהּ, v. מְקַצְעָה; (ib. 61<sup>b</sup> Gemarah שִׁירְכְּפִילֵהּ (שִׁירְכְּפִילֵהּ); Tosef. Dem. I, 3 מְשִׁירְכְּפִילֵהּ; Y. ib. I, beg. 21<sup>c</sup> מְשִׁירְכְּפִילֵהּ.

*Hof.* to be laid up in layers, be folded up. Ned. 62<sup>a</sup> if most of the figs have been packed (most of the knives have been folded up).

**קפל** ch., Pa. קָפַל same, 1) to fold, roll up. Part. pass. מְקַפֵּל. Targ. Y. Num. X, 35 (not מְקַפֵּל; v. Sifré Num. 84, quot. in preced.).—Sabb. 58<sup>a</sup> לִיהָ וְכ' Rashi (ed. he might roll the cloak up and put it over his shoulder; a. e.—\*2) to go up and down. Koh. R. to XI, 1 בר קפרא מקפל וכ' Bar K. was walking up and down the bluffs of &c.; [comment. suggests emendation: מְשִׁירְכְּפִילֵהּ].

*Ithpe.* to be rolled up. Targ. Is. XXXVIII, 12, קָפַר.

**קפל** II (transpos. of קָפַל; emp. Syr. P. Sm. 3691, sq.) to scrape, eat away. Sifré Num. 85 [read:] קוֹפְלָהּ ... ירדה fire came down from heaven, and it was eating away and digging among them from under them; Yalk. ib. 732 [read:] קיפלה ומחורה בהם.

*Pi.* to scrape off. M. Kat. 9<sup>b</sup> במיעד קיפל a lime paste which you may scrape off during the festive week.—[Sot. 35<sup>b</sup>, Rashi to Hull. 44<sup>a</sup> וקפלו את האבנים 'they scraped the stones' by confounding with ib. 36<sup>a</sup> וקילפו את הסיד.]

*Hithpa.* to be scraped; (of glassware) to be cut or engraven. Y. Succ. IV, 54<sup>d</sup> top מהו ... שחיתה מִתְקַפְּלָהּ what kind of white glass is meant? Cut (or engraved) glass.

**קפל** ch., Pa. קָפַל same, 1) to scrape off. B. Bath. 4<sup>b</sup> (מְקַפֵּל; Ms. M. מְקַפֵּל) the neighbor might scrape off (the clay) &c. Ib. מקפיל ליה (Rashi: מְקַפֵּל; Ms. M. (ed. קלילה ליה, v. Rabb. D. S. a. l. note).—2) to dig, unearth (esp. used of grave robbers). Sabb. 152<sup>b</sup> הנהו קפולאי grave robbers that were unearthing (bodies) in the field of &c.; Yalk. Ez. 376; Yalk. Gen. 33 מְקַפְּלִי.

*Ithpe.* to be peeled off. Hull. 44<sup>a</sup> [read:] רִאֲקָפִיל the gullet and windpipe were loosened by peeling, opp. דאפרוק אפרוקי they were torn off forcibly.

**קפל** m. (I קפל) surrounding, guard (emp. קיפליה; pr. n. pl. Kefel. B. Bath. 75<sup>b</sup> (the Lord shall add to Jerusalem) one thousand times the area of Kefel for towers; Yalk. Zech. 568; [for Var. lect., v. Rabb.

D. S. to B. Bath. l. c., note 40; comment. take קפ"ל as numerals=210).

**קפלא** v. קפילא.

**קפלאות** v. קפליה.

**קפלומ** m. (κεφάλωτον, sub. πρόσον) leek with a head (porrum capitatum), porret. Tosef. Pes. II (III), 20 they left a corner (פָּאָה) only ללפח ולק' (ed. Zuck. ולקפליטאות) of turnips and porret; Pes. 56<sup>b</sup>. Y. Ber. VI, 10<sup>c</sup> top; a. fr.—Pl. קפליטאות, קפליטאות. Y. Ter. II, 41<sup>c</sup> bot. ק' heads of leeks. Ukts. I, 2 (not קפליטאות). Ned. VI, 9 (53<sup>a</sup>) קפליטאות (Y. a. Bab. ed. קפלי). Tosef. Pes. l. c. קפליטאות (corr. acc.). Maas. Sh. II, 1; a. fr.—Ab. Zar. 38<sup>b</sup>, v. קיבטאות.

**קפלומה** ch. same. Y. Ber. VI, 10<sup>c</sup> top; a. e.—Pl. קפליטין, קפליטין. Targ. Y. Num. XI, 5 Bxt. (ed. (h. text (דצייר).—Y. Ber. l. c. Y. Dem. II, 22<sup>d</sup>; a. e.

**קפלוריא** v. קפליריא.

**קפלמות** v. קפלות.

**קפלמין** m. (capillitium = capillatura) false hair, wig (or head-dress). Y. Keth. VII, 31<sup>b</sup> hot. הווצאה בק' שלה if a woman goes out with her wig (or head-dress), she is not to be considered as one that goes out with her head uncovered (as disregarding the Jewish customs of decency).

**קפלמית** v. קפלות.

**קפליות** v. קפליה.

**קי', קפלוריא, קפלוריא** pr. n. Kiftaria, Kifturia, name of a summit of Mount Amanus, prob. Mons Casius in North Syria (v. Neub. Géogr. p. 8). Tosef. Ter. II, 12 (ed. Zuck. קיפלי); Tosef. Hall. II, 11 (ed. Zuck. קיפלי); Gitt. 8<sup>a</sup> קפלי; Y. Shebi. VI, 36<sup>d</sup>.

**קיפ', קפנירין** f. (compendiaria, sub. via) a short cut, path. Ber. IX, 5 (54<sup>a</sup>) ק' לא יעשנו ק' one must not use the Temple mount for a short cut. Y. ib. I, 2<sup>b</sup> hot. הווא one that walks (from the top of Mount Carmel to the Ocean) by the short cut, opp. אִסְרִיבָא. Bab. ib. 62<sup>b</sup> (phonetic etymol.) וְכ' דמקיפנא אורי וכ' I; Meg. 29<sup>a</sup>. Tanh. K'doshim 8 בקיפנר בקיפנר (Ms. Michael O. קומפנר) approached the king on a side road (instead of being duly announced); a. fr.

**קפס** dial. for קפין q. v.

**קפסא** v. קפסא.

**קפץ** (h. h.) 1) to contract, shrink; to close. Midr. Till. to Ps. XXII, 20 הויה השרביט קופץ קופץ the scepter grew smaller and smaller; Yalk. ib. 687. Gen. R. s. 39 בארוח קופצה ברוח contracts herself with (flaps) one wing &c., v. II. Snh. 95<sup>a</sup> להם הארץ (Ar. הדרך) for three persons did the earth (the road) shrink (they were suddenly transferred to a distant place); Yalk. Gen. 107. Y. Taan. IV, 69<sup>b</sup> א"י קפצה Palestine has shrunk; a. fr.—פה (or sub. פה) to close the mouth, to indicate

*one's will by mimic motions.* Gitt. V, 7 קופֿץ וּקְפָץ a deaf and dumb person may transact business by motions with closed lips and by being spoken to in the same way.—Part. pass. קפֿץ; f. קפֿיצה &c. Koh. R. to V, 14 כשאדם כפֿץ ירדוֹ הֵן קפֿצוֹתוֹ . . . when man enters the world, his hands are clenched, as if saying, the whole world is mine &c., opp. פשוטוֹ straight, open.—2) *to leap (with joined feet), jump; to be excited.* Midr. Till. l. c. אורח קפֿיצה שקפֿצה על אחותו בים כן הקפֿוֹץ עלי היום והפֿלגוֹתוֹ ed. Bub. (ed. with אורח קפֿיצה שקפֿצתָ על אחותי כן ו' with the same leap with which thou didst leap like a hart in aid of my ancestors at the sea, leap now to my aid and save me; Yalk. Ps. l. c. Midr. Till. l. c. 1 קופֿץ כאיל ed. Bub., v. Pi. Ohol. VIII, 5 הקופֿץ ממקום ו' that jumps from one place to another, contrad. to חרולג (קִרְפָץ). Succ. 49<sup>b</sup> כל המאמץ להקפֿוֹץ קופֿץ כל הברא לֵשֶׁתוֹ say, whosoever comes to jump may jump (whosoever wishes to do good succeeds in doing real good), we read &c. (Ps. XXXVI, 8). Sabb. 152<sup>a</sup> זקנה קופֿצה לעולא old age will spring upon him (will overtake him prematurely). Taan. 5<sup>b</sup> מירי זקנה קפֿצה עליו he grew old before his time. — Ib. קפֿצה ו' Ms. M. (ed. אמר הקב"ה אקפֿוֹץ, read אֶקְפָץ) Sifra Sh'mini, Milluim קפֿצה פורענות על ו' punishment overtook Nadab &c. Y. Keth. X, beg. 33<sup>d</sup> קפֿצה עליהן ורשות קפֿצה עליהן ורשות the legal succession according to Biblical law was sprung upon them (they have the precedence); ib. IV, 28<sup>d</sup> bot. קפֿסה. Y. Gitt. IV, 46<sup>d</sup> top קופֿצין ו' in order that all may be anxious to marry her. Y. Snh. X, 28<sup>c</sup> top איני קופֿץ אלא למה ו' I will jump only at (betake myself to) what my grandfather told me, who said to me לשלשה דברים ו' . . . לשלשה דברים ו' to three things, and thou shalt be safe, they are: prayer &c. Ber. 39<sup>a</sup> וברך ו' ק' he hastened and said the benediction &c. Yeb. 32<sup>b</sup> ו' ק' R. H. jumped up (got excited) and swore &c. Tosef. Keth. II, 3 לכוונה ק' how did this man jump into priesthood (by what right does he enjoy the privileges of a priest)? Num. R. s. 15 ולא יקפֿוֹץ להשיב and must not be rash to reply; a. fr.—3) *to skip.* Nidd. 11<sup>a</sup> קפֿצה וראחה ו' if she skipped (one period) and menstruated, skipped &c. (did so three times).—\*4) (denom. of קופֿץ) *to chop meat.* Tosef. Bets. III, 5 קופֿץ בכלי (תורף) he cuts with some implement.

*Pi.* קיפץ 1) same, *to leap; to skip.* Y. Hag. II, 77<sup>a</sup> bot. וְכַמְקַפְּצִין וְהִיוּ and the ministering angels leaped before them like wedding guests rejoicing &c. Pesik. R. s. 15 (ref. to Cant. II, 8) וְכַמְקַפְּצִין עַל הַחֻשְׁבוֹנוֹת וְכַמְקַפְּצִין וְהִיוּ and the ministering angels leaped over the calculations of years and epochs (hastening the redemption), v. צִיְבוֹר. Midr. Till. to Ps. XXII, 1 כַּמְקַפְּצִין ed. Bub. (oth. ed. קיפץ); ib. קיפץ ed. Bub. (oth. ed. מקפץ) leaps like a hart; Yalk. ib. 685 קיפץ (corr. acc.); a. fr.—2) *to cause to leap.* Tanh. Sh'mini 11 חֲקִיבָה מִקֶּפֶץ לָהֶם אֵת הַזְּקֵנָה they look venerable).

*Hif.* אָמַר ה' אֶל־מֹשֶׁה (1) as *Pi.* 2. Taan. <sup>5b</sup> אָמַר ה' אֶל־מֹשֶׁה (2) (not אָמַר ה', v. *supra*) the Lord said, I shall cause old age to spring upon them prematurely. Gen. R. s. 56 וְהָיָה אֲתָם בְּנוֹ עִמּוֹ and made his son leap with him (saved him-

self and his son; v., however, אָגִינִי).—2) *to leap*. Midr. Till. l. c., v. supra.

*Nif.* נִפְקַץ to be spoken to by mimic motions. Gitt.  
V, 7, v. supra.

**קפץ** ch. same, 1) to *contract, close* &c. Targ. O. Deut. XV, 7. Targ. Y. Gen. XXVIII, 10.—Hull. 91 **קפצה** ליה **אריא** the earth shrank under him (v. preced.).—2) to *leap, be anxious for*. Nidd. 8 **קפץ** עליה **זבונא** something at which the purchaser jumps (i. e. a quality which makes the object more desirable).

קפץ, v. קפץ. — Pl. קפצין, v. קפץ.

קפֿיצה, v. קפֿיצה.

**קַפְצָה** f. (an adapt. of capsā, as if from קַפֵּץ) *chest, box*. Kel. XVI, 7 ed. Dehr. (ed. קיפסא). Y. Nidd. II, beg. 49<sup>d</sup> של זכוכית ק' a glass box.—*Pl.* קַפְצִיּוֹת. Ib.

**הַקָּפָר** pr. n. m. *Hakkappar* surname of R. Eliezer. Ab. IV, 21. Ber. 63<sup>a</sup>.—Y. Shebi. VI, 36<sup>c</sup> **הַקָּפָר**, v. next w.

בַּר קַפָּרָא (preced.) *Bar Kappara* (son of Eliezer Hakkappar), a disciple of R. Judah the Nasi (v. Fr. M'bo, p. 71<sup>a</sup>). Yeb. 32<sup>b</sup>. Y. M. Kat. III, beg. 81<sup>c</sup>. Y. Keth. XII, 35<sup>a</sup> top; Y. Kil. IX, 32<sup>b</sup> top. M. Kat. 16<sup>a</sup>. Y. Hor. III, end, 48<sup>c</sup>. משננו של בר ק. the Mishnah (Boraitha) of Bar K.; Lam. R., introd. (R. Josh. 2); a. v. fr.

קופריות v. קפראות.

קפריסין, v. next w.

**קַפְּרוֹס** m. (καππαρίς, capparis) *caper-bush*, esp. *the flowers of the caper-bush*. Maasr. IV, 6, v. קַפְּרוֹס; Ber. 36<sup>a</sup> קַפְּרוֹסִין. Ib.<sup>b</sup> (in Chald. dict.) 'לירא וכו' the flower is no longer in existence, when the fruit is developed.—Pl. קַפְּרוֹסִין. Ib. 36<sup>a</sup>, v. supra; a. fr.—Ker. 6<sup>a</sup> קַ' caper wine (as an ingredient of frankincense; oth. opin. in Rashi: Cyprus wine); Y. Yoma IV, 41<sup>d</sup>.—Ab. Zar. 38<sup>b</sup> שְׁלוֹחַ קַ' caper flowers (or fruits) preserved by gentiles; Tosef. ib. IV (Y), 11 קִיפְרוֹסִין ed. Zuck. (Var. קַפְּרוֹסִין); (Y. ib. II, 41<sup>d</sup> פנקריסין).

**קָפַשׁ** (cmp. קָפַץ) to bend in the hand, clench, grab.  
Hall. II, 5 מַעֲשֵׂה וּקְפָשָׁהּ it happened that an old man  
... grabbed (and ate) it.

**קֶשֶׁת** m. (preced.) *plait, gathering stitch*, a kind of border. Y. M. Kat. III, 83<sup>d</sup> 'הַיָּדוּם הַיָּדוּם' the borders formed by chain stitches or by plaiting are no hindrance (for the rending of the garment in mourning), v. סִיָּמָה.

קפת, Y. Shek. V, 48<sup>d</sup> bot. מקפתו, read: מקפתו, v. קפת.

**קִזְשָׁר** (קִזְשָׁר) *Decreeer of Falsehood*, legendary name of one of the Sodomitic judges. Gen. R. s. 50; Yalk. ib. 84, v. קִזְשָׁר.

קצ, v. קץ.

קֶץ m. (b. h.; קֶצֶץ) *end, term, designated time*, esp. the *time of redemption*. Gen. R. s. 44 (ref. to Is. XLII, 5) זֶה שְׁרָרִי בְּקֶצֶצוֹ שֶׁל עוֹלָם וּב' this one (Abraham) dwelt in one



**קצותא**, v. קציתא.

**קצח** m. (b. h.) *black cumin*. Ukts. III, 6. Ber. 40<sup>a</sup> he that is in the habit of using black cumin will never have pain in the heart (stomach). Ib. אחר כך black cumin is one of sixty poisonous drugs.

**קצחא**, קי' ch. same. Targ. Is. XXVIII, 25.

**קצטרא**, v. קצרא III.

**קצה** (b. h.) 1) *to scrape*. Sifra M'tsor'a, Neg., ch. IV, Par. 7 חולץ וקצה ובה he must tear out (the leprous stone) and scrape (the wall) and plaster, v. קצע.—2) (of figs) *to cut, dry, and store; to harvest*. Maasr. II, 7 if a man hires a laborer to help him in the fig harvest. Ib. III, 1 לקצות if a person brings figs over to his court to prepare them for storage. Y. ib. II, 50<sup>a</sup> bot. וקוצין אחת that they eat nine portions and store one; a. fr.—V. מיקצה.—3) *to separate, set aside*. Nidd. X, 7 (71<sup>b</sup>) חלה לקצה she may separate the priest's share of the dough; Y. Ber. VIII, 12<sup>a</sup>; a. e.—4) *to carry off, reduce, level* a hill. Cant. R. to V, 11 the fool says, זה לקצה את זה who can level this (mound)?; I will carry off two loads to-day . . . , until I have levelled the entire mound; Lev. R. s. 19 קוצין . . . לקצות (Yalk. Cant. 989 . . . לפנות (קורה).

**Hof.** *to be cut off, separated*. Tosef. B. Bath. III, 5 the forests (near a township) which are isolated (a plantation detached from the town); B. Bath. 68<sup>b</sup> המוקצין לה המוקצין which are separate but opening into it; corrected מוקצין separated from it; Y. ib. IV, 14<sup>c</sup> bot. החורשים המוקצין ממנה (not חורשים; corr. quot. s. v. שרש).—Esp. *to be set aside, be designated for a special purpose and forbidden for any other use* (v. מוקצה). Sabb. 45<sup>a</sup> לאיסורו 'ה למצותו as the oil was set aside for its religious purpose (for the Sabbath light), it was at the same time set aside as an object prohibited to be used otherwise (during the Sabbath day). Ib. למצותו 'ה ולית ליה and does he (R. Simon) not adopt the opinion that an object set aside for a religious act is forbidden for any other use (for the time being)?; a. e.—Part. מוקצה q. v.

**קצא**, קצא ch. same, *to cut, break into pieces*. Targ. Y. Lev. II, 6 Ar. (ed. רס"ק).—Y. Ber. VI, 10<sup>a</sup> bot. קצי כי הוה קצי whenever he broke bread, he tasted (carrying a piece to his mouth) with his left hand, and distributed with the right hand. Ib. VIII, 12<sup>a</sup> bot. [read:] ירהב ליה he handed him a loaf to break it. Y. Sabb. VI, end, 8<sup>d</sup> [read:] קצינן פלגא וכו' we broke off one half and gave it to him; a. e.—B. Mets. 108<sup>a</sup> קצירה מאן קצירה v. מאן קצירה III ch.

**Af.** *to set aside, make unavailable for any other purpose*. Succ. 37<sup>b</sup> מריחא אקצירה כי when he designated it (the myrtle branch) for religious use, he made it unavailable for smelling; מאכילה אקצירה made it unavailable for eating. Bets. 31<sup>b</sup> אקציהו v. שרג or

מקציה I.—2) *to place in a corner*.—Part. pass. f. מקציה. Yoma 17<sup>a</sup> that cell was situated in an angle (south-west corner); to him that came from the north it appeared to be in the south &c.

**Itupe.** *to be set aside, be made unavailable*. Sabb. 43<sup>a</sup> 'וכ' לברן השמשות 'א since it was forbidden to handle it at twilight (when the Sabbath entered), it became so for the entire day; Succ. 46<sup>b</sup>. Ib. 'א למצותה 'א it was designated only for the religious ceremony (and forbidden for any other use until the ceremony has been performed); 'א לכוליה יומא 'א it is unavailable for the entire day (even after the ceremony has been performed); a. e.

**קצירה**, קצירה m. pl. (preced.) *cut pieces, planks*. Ex. R. s. 6, end; Tanh. Vaëra 2, v. קצירה ch.

**קצירה**, קצירה pr. n. m. *Katsia*, name of a legendary king residing behind the Dark Mountains (v. רש"י). Gen. R. s. 33; Lev. R. s. 27; Y. B. Mets. II, 8<sup>c</sup> bot.; Tanh. Emor 6; Yalk. Ps. 727.

**קציבין**, Cant. R. to IV, 4 some ed., a. e. = קציבין, קצב.

**קציון**, Y. Bets. V, end, 63<sup>b</sup>, v. קציון.

**קצירה**, v. קצירה.

**קצירה**, קצירה v. קצירה.

**קצין** f. pl. (v. קצי) *pieces of bread*. Targ. Y. Lev. II, 6 Ar. (ed. רס"ק).

**קצין** m. (b. h.; קצה) [*one who decides, arbitrates, magistrate, leader, prominent man*]. Y. Gitt. I, 43<sup>d</sup> top הגע ש' ק' . . . suppose he was the bondman of an influential man, then his emancipation would be a disadvantage to him. Lam. R. to II, 1 'וכ' ש' ק' . . . since thou livest in that leader's house, why dost thou not correct them (the inmates)?

**קציעה** m. (part. pass. of קצע) *cut*.—Pl. קציעי. Ex. R. s. 41 (in Hebr. dict.) ציארית 'ק' you whose throats deserve to be cut.

**קציעה** I f. (קצע) 1) *cutting and packing figs, fig-harvest*. Maasr. II, 7; a. e.—2) *pl. קציעות figs packed or to be packed*. Ter. IV, 10 'וכ' ליטרא 'ק' if one has packed a litra of figs (of T'rumah) on top of a barrel and knows not of which; Tosef. ib. V, 11; Bets. 3<sup>b</sup>; Zeb. 73<sup>a</sup>. Taan. 28<sup>a</sup>; Tosef. ib. IV (III), 7 'וכ' הללו שרי 'וכ' to make of these figs two balls; Y. ib. IV, 68<sup>b</sup> bot.; a. e.—[Maasr. III, 4; B. Mets. 21<sup>b</sup>, v. קציעה.—3) [*store, capsule*], *a compartment of the T'fillin*. Tosef. Kel. B. Bath. IV, 1 'וכ' משיחור . . . when he detaches one compartment from the other on three sides; [El. Wil. emends: קציעה q. v.]—[Y. Ned. III, 38<sup>a</sup> קציעה v. קציע.]

**קציעה** II f. (b. h.) 1) *cassia, an aromatic bark, an ingredient of frankincense*. Ker. 6<sup>a</sup>; Y. Yoma IV, 41<sup>a</sup>; a. e.—2) pr. n. f. *Keziah*, one of Job's daughters. B. Bath. 16<sup>b</sup>

she was named K., because her savor spread like that of cassia.

**קציעתא** ch. same, *cassia*. Targ. Job XLII, 14. Targ. Ex. XXX, 24 (h. text קצה).—*Pl.* קציעתא. Targ. Ps. XLV, 9 Ms. (ed. *sing.*).

**קציפה** f. (קצה) *anger*. Lam. R. to V, 20 ע"י ה'ישב ע"י the prediction of God's anger was contradicted by Isaiah (Is. LVII, 16). Ib. 22; ib. to I, 2, v. קציעתא; Pesik. Vattom., p. 130<sup>b</sup> קצפין (read: קצפין). Esth. R. to I, 18 this shame is enough to cause such anger.

**קציצא** f. (קצין) *cut, figure*; (cmp. French *taille*) *waist*. Targ. II Esth. I, 2 (3) בני ק' חרא all of them of the same height . . . , of the same figure.

**קציצה** f. (קצין) 1) *cutting, felling*. B. Kam. 91<sup>b</sup> אילן (Ms. F. קצין) a tree which must be cut. Lam. R. introd. (R. Z'era) 'ק' יפה on it (the 15<sup>th</sup> of Ab) begins the good season for cutting trees for fuel, v. קציעתא. Bekh. 34<sup>b</sup> (in Chald. dict.) בראי . . . איכרין he intended to make himself appear clean by cutting off (the leprous spot), and the rabbis punished him for this very cut (so that he could never be declared clean from this cut-off leprous spot); a. e.—2) *stipulation (of price &c.), bargain*. Shebu. 45<sup>b</sup> וראי ק' stipulations of prices one surely remembers, v. קציעתא.—3) *pl. קציצות* *cut fruits*. Maasr. III, 4 מצא ק' בדרך ואפי' בצר שדה ק' (קציעתא) if one finds cut fruit (single berries) on the road or even beside a field where cut fruit has been spread to dry; B. Mets. 21<sup>b</sup> Var. (ed. קציעתא).—4) (v. קציעתא a. next w.) *the capsule of the T'fillin* containing Biblical sections. Ber. 24<sup>a</sup>. Succ. 26<sup>b</sup> top. Kel. XVIII, 8 חזיר ק' if he opened the first of the four compartments of the T'fillin and repaired it; a. e.—*Pl.* קציעין, v. next w.—5) *separation, severance of connection*, v. קצצה.

**קציצין, קציצים** m. pl. (קצין, cmp. מוקצה) [*stores*], 1) *capsules, pods*. Tosef. Shebi. II, 6 אם עשה ק' גמורין וכו' (Var. קציצים) if the plant has produced ripe capsules (or pods) before the New Year; Y. ib. II, 34<sup>a</sup> קצצין.—2) *capsules containing Scriptural portions, T'fillin*, (v. preced. 4). Gitt. 57<sup>b</sup> sq. ארבעים סאה קציצי חפלין וכו'. Ar. (ed. קציצי; Rashi to Succ. 26<sup>b</sup> קציצי) forty S'ahs of capsules of T'fillin were found on the heads of those slain at Bethar; Lam. R. to II, 2 קציצי; Y. Taan. IV, 69<sup>a</sup> top קציצי.

**קציצתא**, v. קצוצתא.

**קציר**, v. קצר.

**קציר** m. (b. h.; קצר) *cutting, harvest, ripening season*. R. Hash. 9<sup>a</sup> של שביעית וכו' ק' a ripening in the Sabbatical year which goes over into the eighth year, i. e. plants which were partly ripe in the Sabbatical year are subject to the laws of the Sabbatical year. Ib. קציר העומר the cutting of the 'Omer (v. עומר); a. fr.—Lev. R. s. 18 (ref. to Is. XVII, 11) קצירין של מלכיות the cutting down (destruction threatened) by the government; Yalk. ib. 940.

by sufferings; קציריו של מלאך וכו' the cutting down by the angel of death, v. קצירי; Yalk. Is. 287.—*Pl.* קצירין, v. *supra*.

**קצירא** m. (קצר) [*cut, afflicted*], *sick*. B. Bath. 16<sup>b</sup>, v. קציר. Sabb. 12<sup>b</sup> לשיולי בק' Ar. (ed. בחפיתא) to inquire after the health of (to visit) a sick person.—*Pl.* קצירי. R. Hash. 16<sup>a</sup>; Ned. 49<sup>b</sup>, v. קצירי. Gitt. 56<sup>a</sup>, v. קצירי; a. e.—[קציריא] Targ. Is. VII, 3 ed. Wil., v. קציר.—[Y. Shebi. VI, 36<sup>c</sup> III.] קצירא, v. קציריא וקצירא.

**קצירה** f. = קציר *cutting, harvesting*. Y. Peah I, beg. 15<sup>a</sup> קצירת שכולת וכו' the cutting of the first ear has the same effect (on the duty of leaving a corner) as the striking off of the pile has (on the duty of giving T'rumah). Sabb. 70<sup>a</sup>; a. fr.

**קצע** (b. h.; cmp. קצה) 1) *to scrape*. Neg. XII, 6 שנירין . . . both neighbors must bear the expense for tearing out (the leprous stone) and for scraping (the wall); Sifra M'tsor'a, Neg., Par. 6, ch. IV; a. e.—2) *to cut, dry, and pack figs* (v. קציעתא). Taan. 28<sup>a</sup> קציעתא those pretending to be engaged in packing figs; Tosef. ib. IV (III), 7 (Var. קוציא); Y. ib. IV, 68<sup>b</sup> hot.—3) *to trim*, v. *infra*.

*Pi.* קציע *to cut the ends, trim*. Kel. XXVII, 4 המקציע if in trimming any of them he cuts off a piece one handbreadth square. Zeb. 94<sup>a</sup> . . . לקציעה . . . טיבא קיצי קציעתא a fur intended to be trimmed (v. שיקציעה) remains unsusceptible of uncleanness until it has been trimmed; Tosef. Kel. B. Bath. IV, 10. B. Kam. 66<sup>b</sup> כגון שיקציע (Ar. שקצען) when he trimmed the stolen furs. Tosef. Kel. B. Mets. XI, 8 אם היה גדול וקיצינו (not קיצינו) if the cloth was large and he shortened it by trimming; ib. 9. Ib. 2 שיקצע (or שקצע) until he cuts off (the defective portion). Hull. 123<sup>b</sup> וכו' when he trimmed (the skin) going all around; a. e.

**קצע** ch., *Pa.* קצע same, *to trim, cut*. Zeb. 94<sup>a</sup> רחשיב ער רמקצע when he had planned to trim it. Ib. רמקצע, v. preced.

**קצה** (b. h.) [*to be rough, excited*], *to be angry*. Esth. R. to I, 18, v. קצען. Midr. Till. to Ps. XXXVIII . . . אני ואתה קיצינו we sin, and thou art angry. Yalk. Esth. 1053 קצעפי ואמר וכו' they grew excited and said &c.; a. fr.

*Hif.* קצה *to arouse to anger, excite, incite*. Meg. 13<sup>b</sup> ה' הקב"ה אדון על עבדיו (ref. to Gen. XL, 2 a. Esth. II, 21) the Lord incited a master against his servants, in order to satisfy the desire of a righteous man . . . , servants against their master, in order to perform wonders for a righteous man; Gen. R. s. 88; Esth. R. to II, 21; Yalk. Gen. 146 מקציה; a. e.

**קצה**, Targ. Lam. II, 3 ed. Vien., v. קצין.

**קצפה** m. (b. h.; preced. art.) 1) *anger*. Num. R. s. 1, end שלא ידא that the divine anger be not on them. Midr. Till. to Ps. XXXVIII; a. fr.—Esp. *Ketsef* name of an angel of destruction. Targ. Y. Num. XVII, 11, sq.—Sabb. 55<sup>a</sup> (ref. to Ez. IX, 2) 'six men', they are אף וחרימה וכו' K. (Wrath), Af (Anger) &c. Ex. R. s. 41; a. fr.—2) *destruction, harm*. Deut. R. s. 11 לעשות לי ק' איך how can I do harm to him (Moses)?; Yalk. ib. 940.



**קצפה** **קצ'ה** ch. same, *divine anger, visitation, (mourning over a) death*. Midr. Till. to Ps. CVI... איהו... לאבלא ק' קצופה; v. קצופה.

**קצ'ה** **קצ'ה** m. (preced. wds.) *anger*. Lev. R. s. 32 (ref. to ויקצ'ה, Deut. I, 34) 'וכ' ולי מה אני ק' וכ' to them it appears as anger, but to myself what does anger mean? 'I swore by my anger' (Ps. XCV, 11), I swear by my anger and reconsider; Yalk. ib. 657. Esth. R. to I, 18 'וכ' לך שקצ'ה וכ' the disrespect with which her (Vashti's) father treated the vessels of the Temple is enough to deserve the wrath which he (Abasverus) vented on her and put her to death. Ib. לכוין זה the anger (of Ahasverus) corresponds to this contempt (shown by Vashti), v. קצ'ה. Ib. to II, 21 שם היה ק' היה שם what cause was there for discontent? Sifra Sh'mini, Par. 1, ch. II (ref. to Lev. X, 16) אהרן היה בק' Aaron, too, was included in the anger (of Moses). Pesik. Vattom., p. 130<sup>b</sup> קצ'ה (not קצ'ה), v. קצ'ה.

**קצ'ה** v. preced.

**קצ'ה** (b. h.) 1) *to cut, fell*. Shebi. IV, 10 לקוצ'ה it is permitted to cut the tree down (in the Sabbatical year). Ib. וקוצ'ה... כמה (Y. ed. וקוצ'ה, corr. acc.; Bab. ed. וקוצ'ה; Ms. M. וקוצ'ה) how much must an olive tree bear so that one dare not cut it down (because it is an act of wilful destruction, Deut. XX, 19-20); B. Kam. 91<sup>b</sup> Ms. F. a. R. (later ed. וקוצ'ה; v. Rabb. D. S. a. l. note 10). Ib. נשיתורי קצ'ה thou hast cut down my young trees; לקוצ'ה אמה אמרת לי לקוצ'ה (not לקוצ'ה, v. Rabb. D. S. a. l. note 7) thou hast told me to cut them. Y. Shebi. IV, 35<sup>b</sup> bot. וקוצ'ה... וקוצ'ה. Ib. וקוצ'ה בקורו he that cuts trunks for beams. Lev. R. s. 23, v. infra.—Sifré Deut. 212 (expl. ועשה, Deut. XXI, 12) וקוצ'ה let her cut (her nails). Maac. 22<sup>a</sup> וקוצ'ה את בורו he that cuts off a white spot (suspicious of leprosy, v. וקוצ'ה; Neg. VII, 5 קצ'ה if he cut it intentionally. Tosef. Sabb. VI (XII), 3; a. fr.—Gen. R. s. 85 (ref. to Dan. V, 1 a. VI, 1) קוצ'ה... וקוצ'ה where is Evil Merodach? ... (He is left out) in order to join a wicked man to a wicked man, a destroyer to a destroyer. Y. Yeb. II, 4<sup>a</sup> top וקוצ'ה בן קוצ'ה a destroyer son of a destroyer (wicked by heredity); Pesik. S'lib. p. 167<sup>b</sup> וקוצ'ה בן קוצ'ה there is no hereditary wickedness in Israel. Ex. R. s. 1 וקוצ'ה... שק' Koz (I Chr. IV, 8) is Caleb, for he destroyed the counsel of the spies; a. fr.—2) (cmp. וקוצ'ה, to stipulate, agree upon. Shebu. 45<sup>b</sup> וקוצ'ה let it be the same even if a stipulation has been made (and the amount is in litigation). Ib. לא וקוצ'ה... וקוצ'ה... if the mechanic says, thou hast stipulated to pay me two (Zuz), and he (the employer) says, I have stipulated one only; a. e.—Part. pass. וקוצ'ה; f. וקוצ'ה. B. Mets. 61<sup>b</sup> וקוצ'ה stipulated, direct usury, opp. וקוצ'ה, v. וקוצ'ה. Ib. 62<sup>b</sup>; a. e.

**קצ'ה** 1) *to be cut*. Neg. l. c. וקוצ'ה... מי if one had a white spot, and it was cut off (accidentally). Nidd. II, 1 וקוצ'ה let the hand be cut off. B. Kam. 91<sup>b</sup>, v.

**קצ'ה**; a. fr.—2) *to be cut off, excluded*. Y. Kidd. I, 60<sup>c</sup>, a. e., v. וקוצ'ה.—3) *to be stipulated, definitely assigned*. Lev. R. s. 30, beg. וקוצ'ה from the beginning of the year the means of support are definitely assigned to men, except &c., v. וקוצ'ה.

**קצ'ה** 1) *to scrape, cut off; to fell*. Pes. 56<sup>a</sup> וקוצ'ה ק' דלחור (II Kings XVIII, 16) he took the gold off the Temple doors. Y. Ber. VIII, 12<sup>a</sup> bot. וקוצ'ה even when cutting lupines. Ib. II, 5<sup>c</sup> top וקוצ'ה he cut down all he had planted. Pesik. R. s. 31 וקוצ'ה, v. וקוצ'ה. Cant. R. to II, 2 וקוצ'ה; Lev. R. s. 23 וקוצ'ה, v. וקוצ'ה.—Esp. וקוצ'ה ק' בנש'ה [to cut down the shoots in the garden of religion,] to be hostile to religion, corrupt the youths; to be a heretic. Hag. 14<sup>b</sup>; Y. ib. II, 77<sup>b</sup> top, v. וקוצ'ה. Cant. R. to I, 4 וקוצ'ה in what way did he manifest his hostility to religion? Gen. R. s. 19 וקוצ'ה... לא וקוצ'ה... make not the fence (around the religious laws) more important than the essentials, lest it fall down and ruin the shoots.—2) *to stipulate*. Shebi. IV, 1 וקוצ'ה... ש'קצ'ה it is unnecessary to say, that he must not stipulate to give them their food (for their work).

**קצ'ה** *to cut off, deduct*. Sifré Num. 8 וקצ'ה מכוונתה he may deduct (his outlay for her) from her jointure.

**קצ'ה** **קצ'ה** ch. same, 1) *to cut &c.* Targ. Jud. VI, 30. Targ. O. Deut. XIX, 5; a. fr.—Part. pass. וקצ'ה; f. וקצ'ה; pl. וקצ'ה. Targ. Jud. VI, 28. Targ. I Sam. V, 4; a. e.—Snh. 58<sup>b</sup> וקצ'ה ק' וקצ'ה Rab Huna ordered the hand (of one in the habit of striking his neighbors) to be cut off; Nidd. 13<sup>b</sup>. B. Kam. 91<sup>b</sup> וקצ'ה he cut fig-trees down before their time; a. fr.—2) *to stipulate*. B. Mets. 67<sup>a</sup> וקצ'ה לא ק' וקצ'ה he had not stipulated a fixed amount of interest; a. e.

**קצ'ה** **קצ'ה** *to cut; to mutilate*. Targ. Ps. CVII, 16. Targ. Lam. II, 3 (ed. Lag. וקצ'ה, ed. Vien. וקצ'ה, corr. acc.). Targ. O. Deut. VII, 5 וקצ'ה ed. Berl. (oth. ed. וקצ'ה; Y. וקצ'ה; a. e.—B. Kam. l. c. וקצ'ה... וקצ'ה it is forbidden to fell a date-tree as long as it bears a Kab of dates. Gen. R. s. 6 (of the agony of death) וקצ'ה נפשיה וקצ'ה... how the soul of this man's (my) brother is cutting cedars and cutting trees, and you sit laughing and know it not; a. e.—[Lev. R. s. 5 שריה וקצ'ה, v. וקצ'ה.]

**קצ'ה** m. (preced.) *wood-cutter* (cmp. וקצ'ה).—Pl. וקצ'ה. Cant. R. to II, 2 וקצ'ה ק' וקצ'ה he brought on cutters to raze the plantation; Lev. R. s. 23.

**קצ'ה** f. (preced. wds.) 1) *timber*. Cant. R. to IV, 12 וקצ'ה של ארז cedar planks; Pesik. B'shall. p. 84<sup>a</sup> וקצ'ה של ארז; Yalk. Ex. 225 וקצ'ה (only).—Pl. וקצ'ה. Y. Keth. VIII, 32<sup>b</sup> bot. וקצ'ה if heirs seize trees or timber, old or young, it is taken away from them.—2) *cutting off, severing family connections; k'tsatsah, a ceremony attending the sale of an heirloom to an outsider, and the marriage of a man beneath his social rank*. Y. Kidd. I, 60<sup>c</sup> וקצ'ה וקצ'ה then again the custom arose to take possession of an estate by k'tsatsah (instead of taking



off the shoe); נקצץ פלוני מאחוריו what is *k*.? When a man sold his paternal estate, his relatives brought casks filled with parched ears and nuts, and broke them in the presence of children: the latter picked them up, and they said, this man has been cut off &c.; and when he bought it back, they did the same and called out, this man has returned to his heirloom &c.; Ruth R. to IV, 7; Y. Keth. II, 26<sup>d</sup> bot. קצצה; Ib. בקציצת פלוני adults are admitted to testify, 'we (as children) ate (grain and nuts) at that man's *k*.'; Bab. ib. 28<sup>b</sup> בקצצה של ו' at the *k*. when that man's daughter was married; ו' היא ו' וזו היא and this is the *k*. to which a child can testify (when grown up); Tosef. ib. III, 3.

**קצצין, קצצין** m. pl. (preced.) 1) *cut plants, timber*, &c. Yalk. Ex. 225, v. preced. Tosef. B. Kam. III, 2 if a man cut his neighbor's plants, the latter has no right to say, 'י' נול את דק' וי' take thou the cut plants and restore to me the plants, but we assess the value &c.—2) *capsules, pods*, v. קצצים.

**קצצין** ch. same, *capsules, pods*. Y. Kil. I, 27<sup>a</sup> קצצין I. v. קצצים.

**קצצתא** I *timber*.—Pl. קצציתא, v. קצצתא.

**קצצתא II**, קצצתא pr. n. m., v. קצרה II.

**קצר** (b. h.) 1) *to cut, reap*. Sabb. VII, 2 (among the labors forbidden on the Sabbath) הקוצר cutting plants. Ib. 73<sup>b</sup> מושם קוצר as an act coming under the category of reaping. Pes. IV, 8 קוצרין וגורשין ו' they reaped (the barley) and piled it before the Omer was offered. Peah II, 7 שדה שקצרה ו' a field which gentiles reaped (for themselves) or which robbers reaped. Ib. 8 שק' he must give up the poor man's share from what he reaped. Ib. III, 6 לקצור ולשנור large enough for cutting (swinging the sickle) once and a second time; a. fr.—2) *to be short*, v. קצר.—3) (נפש ו') *to be impatient, vexed; to be sick of*. Gen. R. s. 52 לא קצרה נפשה ו' אבל היא לא קצרה נפשה ו' but she was not vexed (did not suffer from unsatisfied desire) &c.; Y. Keth. V, 30<sup>b</sup>; Yalk. Jud. 70. Tanh. Huck. 19 קצרה נפשמ בדרך they were sick of marching.

*Pl. קצר to shorten, be brief in doing*. Ber. I, 4 מקום ו' where they prescribed a lengthy benediction, one is not permitted to shorten, where they prescribed a short formula &c. Y. Yoma VI, beg. 43<sup>b</sup> ... יחא שלא יחא not that one of the contestants be permitted to speak as long as he needs, and the other be told, make thy speech brief; Y. Snh. III, 21<sup>c</sup> top. Ber. 34<sup>a</sup> זיה ו' יוסי בר ק' gave a very brief prayer. Mekh. B'shall, Vayass'a, s. 1 (ב) ברכותיו ק' gave short benedictions (prayers); לא ק' he was not briefer than Moses (in his prayer, Num. XII, 13). Ib. יש שעה לקצר ו' there is a time to be brief &c.; a. fr.

*Hithpa. קצר, Nithpa. קצר* 1) *to be shortened*. Lev. R. s. 21 מ'קצרות היו ... their years (of life) were shortened.—2) (נפש ו') *to be impatient, sick*. Tanh. l. c. נ'קצרה נפש הנם בדרך (not קצצר), v. supra.

**קצר** ch. 1) *to be short*. Targ. Ps. CII, 24 קצרין Ms. (ed. (אירוקצורין).—2) *to shorten*, v. infra.—3) (v. קצירה) *to be sick*. B. Kam. 91<sup>a</sup> לא מקצר ו' (כמה ליקצר) as to estimating how long a person is likely to suffer from such a wound and how long he will not; i. e. as to estimating positively the time needed for recovery, I have no doubt that we can do it.

*Pa. קצר to shorten*. Targ. Ps. LXXXIX, 46 Ms. (ed. ק', Pe.).

*Ithpa. קצר to be shortened, reduced*. Targ. II Kings XIX, 26; Targ. Is. XXXVII, 27. Ib. XXVIII, 20. Targ. Y. Gen. XXVIII, 10; a. e.

**קצר** m. (b. h.) *short*. Ab. II, 15 היום ק' ו' the day (of life) is short, and the work large. Y. Pes. VII, 35<sup>b</sup> bot. 'let him take the shortest road to it; a. fr.—*Fem. קצרה*. Mekh. B'shall, Vayass'a, s. 1 הפילה הצורקים ק' the prayer of the pious is short. Ber. I, 4 אתה ק' one lengthy and one short benediction. Ib. IV, 2 used to say a short prayer on entering and on leaving the school-house. Ib. 4. Y. Hor. II, 46<sup>d</sup> top if he came by the shortest road; a. fr.—Midr. Till. to Ps. LIII שדחתה ידי ק' because his hand was short (he was wanting) in good deeds; Yalk. ib. 769; Yalk. Sam. 135 נפשו ק' a. fr.—Pl. קצרים, קצרות; קצרים ו' ארוכות ו' v. ארוכה ו'. Midr. Till. to Ps. LXVIII יד היו קצרי יד בו they were not short-handed with it, i. e. they did not have to economize. Ib. to Ps. CXIX, 81 קצירי רוח ואני קצירי רוח thou art long-suffering, but we are hasty of spirit; a. e.—V. קצרה.

**קצרה, קצרה** I m. (preced. wds.) [*one who causes shrinking*], *fuller, washer*. Targ. Josh. XV, 7, a. e. ק' (עין רגל) the washer's well.—Y. Ber. IV, 7<sup>d</sup> top (ב)בס ו' שקיל ו' a fuller is named *katsra* (a shortener), let the *katsra* take it (the dark border of a white cloth belongs to the fuller).—Pl. קצרי, קצרה. Targ. I Sam. XIII, 21. Targ. Is. VII, 3 (ed. Wil. קציר, corr. acc.).—Snh. 92<sup>a</sup>, a. e., v. אבילא II. Taan. 29<sup>b</sup> דברי רב ק' the fullers of the house of Rab are idle (during the week preceding the ninth of Ab); a. e.

**קצרה II**, קצרה I (preced.) pr. n. m. *Katsra (Fuller)*. Y. Kil. IX, 32<sup>b</sup>; Y. Keth. XII, 35<sup>a</sup>; Koh. R. to VII, 11.—Esth. R. to I, 13 יוסי בר ק' (some ed. קצרה); Gen. R. s. 72 קוצרי בן קצרי; Cant. R. to VI, 4 קסרין בר קסרין; Pesik. Vayhi, p. 9<sup>a</sup> ו' יוסי ובר קצה (corr. acc.). Y. B. Bath. X, 17<sup>c</sup> קצרה (קצרה). Sabb. 151<sup>b</sup> bot. קצרה ו' יוסי בן קצרה. Midr. Sam. ch. XXVI קצרה בר קצרה ו' יצחק בר קצרה ו' Y. R. Hash. I, 56<sup>b</sup> קצרה בר קצרה.

**קצרה III**, קצרה II f. = *קצרה, fort, camp*. Arakh. IX, 6, v. קצרה; Y. Sabb. XVI, end, 15<sup>d</sup> (not קצרה). Y. Shek. VIII, beg. 51<sup>a</sup> של גוים היה שם קצרה (some ed. קצרה), v. Rabb. D. S. a. l. note 60) a camp of gentiles (Romans) was there, [comment. *a fuller*, v. קצר]. Num. R. s. 18 (ref. to II Sam. XXIII, 1 [read:] של הורה) ו'קם על קצרה he (David) restored the yoke (rulership)

of the Law through the yoke of the camp (used his military power to restore the government of the Law; Midr. Sam. ch. XXIX בעילה של מלכות . . . קרים). — *Pl.* קצרים, קצרי; Chald. קצריא (with sing. meaning). *Y. Erub. V, 22<sup>b</sup>* bot. לאצטערין וביה . . . והק' . . . ראה *Y.* (אצטערין) as if they were inhabited buildings, and the fort is within seventy odd cubits near the ruins, and Beth Maon is within seventy odd cubits near the fort (by which calculation Beth Maon and Tiberias may be considered one township, *v. q. v.* *Pl.* 4). *Y. Shek. l. c.*, *v. supra.* *Y. Shebi. VI, 36<sup>a</sup>* ק' רגיל (not קצריא) the Fort of Gelil (*v. Hildesh. Beitr. Geogr. p. 17, sq.*); *Tosef. Shebi. IV, 11* קצטרא (Var. קצטרי); *Sifrē Deut. 51* קצרא רגילא; *Yalk. ib. 874* ק' רגילא (corr. acc.). — *Transf.* קצרים *wax-cells in the honeycomb.* *Cant. R. to I, 2* וכו' ק' וכו' מה דבש יש בו ק' as there are wax-cells (unjoyable parts) in the honey, so you might think the same was the case with the Law.

קֶצֶרֶת f. 1) fem. of קָצֵר.—2) *short board, the board at the head and at the foot of the bed*, opp. אֲרִיכָה. Kel. XVIII, 5; a. e.—3) רוּחַ ק', v. next w.

**קָצָרִית, קָצְרוֹת** f. (preced.) ק' *asthma*, or *incubus* [or *nervous prostration*.] believed to be caused by a demon, Ben N'filim. Bekh. VII, 5 (44<sup>b</sup>) רוח קצריה באה Mish. (Bab. ed. קצרה) a person subject to asthmatic spells (is unfit for priesthood). Ib. 44<sup>b</sup> רוח קצרות v. נפיל II אלא

II. קצרה v. קצרו, קצרו, קצרים

**קָצֵר** m. (קָצַר) *one who gives short prayers*, opp. אָרָךְ. Ber. 34<sup>a</sup>; Mekh. B'shall, Vayass'a, s. 1.

קצת, Yalk. Gen.133 וְהָיָה ק' read: מְקַצֵּץ, v. קצוץ.

קסרביטין v, קצרקמין, קצרקמון

קַצְרֶפֶת, קַצְרָא, קַצְרַת, v. קַצְרַת II; [prob. pr.  
n. f. *Fuller Woman*].

**קָצֶה** f. (b. h.; קָצָה) *end*.—*Pl.* קָצוֹת; constr. קְצוֹתָיו.  
Tanh. Vayesheb 2 לק' המדבר to the ends of the desert.—  
V. מִקְצֵה.

קֶצֶת, קֶצֶת ch. same, 1) *part*. Targ. O. Num. XXII, 41.  
Targ. Job IV, 12. Targ. Gen. XLVII, 2 ed. Bon. (oth. ed.  
מֶקֶצֶת); a. e.—2) *extreme end*. Targ. Y. Num. I. c.

קָקָה, קָקָה f.=h. קָקָה, *pelican*. Targ. Y. Lev. XI, 18; Deut. XIV, 17.—Targ. Ps. CII, 7 קָקָה ed. Lag. (oth. ed. קָקָה).—[Ber. 20<sup>a</sup>, a. e. קָקָה Ar., v. קָקָה.]

\* **קָנָה** m. (נקק, cmp. נָקַר = קוֹנֵה, *throat, neck*. Taan.  
24<sup>a</sup> בְּקָנָה ... שָׂרוּ לָהּ Ar. (ed. בְּצוּאִיָּה ... רָמָו) they  
put a cloth into his throat (or around his neck, to tor-  
ture him).

אקוביטון v. קקבמין, קקבמין

פֶּרִיפֶטִי v. ק' פֶּרִיפֶטִי, קָקוֹ

קְקִיָּא m. name of an unclean *bird*. Hull. 63<sup>a</sup> (Ms. R. 3 קקיא, v. Rabb. D. S. a. l. note 10).

קִינִי וְיִאֲתָא v. בְּקִינִי וְיִאֲתָא

בְּקִינִיתָא, v. next w.

דַּיְמִי בֶרֶךְ ק' Sabb. 156<sup>a</sup> *Kakuzta*. pr. n. f.(?) *Kakuzta*. Sabb. 156<sup>a</sup> ק' קַקֻּזְטָא (Ms. O. קַקֻּזְטָא; early ed. קַקֻּזְטָא; v. Rabb. D. S. a. l. note 20).

**קָקוּלָא** *m., pl.* קָקוּלִי, קָקוּלִי (= קָקוּל) a sort of *cress* used by the poor (cardamum or nasturtium, Lōw, Pñ. 349). Y. Erub. III, 20<sup>d</sup> top; Y. Peah VIII, 21<sup>a</sup> top, expl. דאכיל ארזחא טשי בערזחא דהטיל — Pes. 114<sup>a</sup> (prov.) (קולקולא אקילולי he that eats fat-tail will have to hide himself (before his creditors) in the loft, who eats cress may rest quietly by the dunghill of the town.

קוֹרְנוֹנִיָּא v. קְקוֹנִיָּא, קְקוֹנִיָּא

באמי. Cant. R. to III, 4, v. קקיס

קִיּוּלָא, קִיּוּלָא v. קִיּוּלָא, קִיּוּלָא

בְּקִרְתָּא, v. בְּרִיתָא.

**קר** *to be cold*, v. קר II, קרי II.—[Erub. X, 14, a. e. באר  
חקר (בזר), v. חקר.]

**קָרָא** I m. (קָרַר II) *pumpkin, gourd*. Succ. 56<sup>b</sup>; Keth. 83<sup>b</sup>, a. e. מִבְּמִקְּרָא, v. מִבְּצִיץ. Yoma 78<sup>a</sup> בָּקְ מִצְטָנִן cooled his hands with a pumpkin. Ker. 6<sup>a</sup>; Hor. 12<sup>a</sup>; a. fr.—*Pl.* קָרַר, קָרָא. Meg. 12<sup>a</sup>, v. מִבְּצִיץ; Sot. 10<sup>a</sup> קָאָרִי. Ned. 51<sup>a</sup> Rashi (ed. קָרָא, corr. acc.). B. Mets. 64<sup>a</sup> וְרָאָה בְּנֵי קָרָא pumpkins of the size of a fist. B. Bath. 88<sup>a</sup> קָאָרִי. Sabb. 129<sup>b</sup> קָרָאָה וְקָרָאָה—*I*; a. e. קָרָאָה וְקָרָאָה large and small gourds, *all kinds of gourds*. Y. Ned. VII, beg. 40<sup>b</sup> (not וְקָרָאָה); Y. Orl. III, 63<sup>b</sup> top קָרָאָה וְקָרָאָה (corr. acc.).

קרא II to call, v. קרי.

קָרָא I ch. same, v. קָרָה.

**קְרָאָה II, קְרָא** m. (preced.) = h. מִקְרָא, *Biblical verse*. Targ. Esth. VI, 1.—Ber. 2<sup>a</sup> אָךְ קָאִי, v. קָאִי. Ib. 27<sup>a</sup> מִי קָרְאָה the text reads *babboker* &c. Ib. 29<sup>b</sup> מִי קָרְאָה where is the Biblical passage to prove it? Snh. 45<sup>b</sup>, 71<sup>a</sup>, a. e. קָרְאָה, v. בְּעִינָן ק' וּכ'. I Ker. 11<sup>b</sup> בְּעִינָן ק' בְּעִינָן ק' do we need a Bible verse for it?; a. v. fr.—Ber. 30<sup>b</sup> קְרָאָה קְרָאָה פֻּקֵּחַ go out, read thy verse in the street, i. e. thy authority is not recognized at college; Keth. 56<sup>a</sup>; Yeb. 40<sup>a</sup> קְרָאָה, v. קְרָאָה.—*Ph.* קְרָאָה. M. Kat. 3<sup>b</sup> הֲיֵינוּ ק' רִיבָהוּ are these traditional rulings? are they not intimated in the Biblical text? Pes. 4<sup>b</sup> חֲתִיבֵי ק' חֲתִיבֵי ק' there are two verses (seemingly contradictory); a. v. fr.

מִן m. (preced.) *a Biblical scholar, Bible teacher.*  
 Kidd. 49<sup>a</sup> אָבִל אָמַר לָהּ ק' אָנָּה יוֹב but if he said to her,

(thou art betrothed unto me under the condition that) I am a Biblical scholar, she is not betrothed unless he can read the Pentateuch, Prophets and Hagiographa correctly (understandingly), *contrad.* בִּקְרָיָה. Ber. 30<sup>b</sup>, a. e. ר' חנינא R. Hanina, the Bible teacher.—*Pl.* (h. form) בִּקְרָיָה; (eb.) בִּקְרָיָה. Pesik. Shubbab, p. 165<sup>b</sup> וְכ' שִׁבְעִים ק' good Bible teachers, good preachers, like Levi &c.; Yalk. Hos. 533. Ab Zar. 40<sup>a</sup> לִי שִׁבְעִים ק' מְלָאכִים (Ar. קִירָא) I have it from three authorities (as reliable as the Scriptures, Rashi).—*V.* בִּקְרָיָה.—[Meg. 24<sup>b</sup> in Mish. דֶּרֶךְ הַקְרָאִים, a censorial change for דְּרִשְׁתוֹת, as in Mish. ed. IV, 8, a. Ms. M., v. Rabb. D. S. a. 1.—In later literature קִירָאִים *Karaïtes*, a Jewish sect recognizing the Bible as sole authority.]

קראת, v. קרא II.

קרייזא. v. קראז'א.

קריית, Y. Meg. IV, 74<sup>d</sup>, v. קראות.

קָרְטִיסִין v. קְרַאמִּיִּסִים, קְרַאמוֹסם

קראי or קראי, v. אקראי. R. Hash. 29<sup>b</sup> Ar. דק'.

**קָרַב** (b. h.) 1) *to join, come near, be near; to be offered as* קָרְבֵּן. Zeb. VIII, 2 שוּחַד מִי שְׂחָדָא let it be offered in behalf of him to whom it may belong. Ib. 5 ... אֶם כִּ' 'if one of the heads has been offered, let all of them be offered. Ib. 67<sup>b</sup>; Kinnim III, 8 חֲטָאת קָרִיבָה לְמַעְלָה וְזֶבֶחַ עֹלָה לְתַתָּהּ the sin-offering may have been offered on top and the burnt-offering beneath it. Men. VI, 1 קָרְבָּנִים ... חֻמוֹשׁ כִּ' the handful (of the priests' meal-offering) is offered separately and the remainder separately; Y. Sot. III, 19<sup>b</sup> top קָרִיבִין. Sifrē Num. 29 בְּמִקְרִיבֵיהֶם ... קָרְבָּנוֹת זְמַן קָדֵם וְזְמַן אַחֲרָיו a time is fixed for the things to be offered (Lev. XXII, 27), and a time for those who offer (Num. VI, 10); a. fr. — 2) *to come before court; to sue, complain.* Gen. R. s. 96 (ref. to יִקְרַב, Gen. XLVII, 29) כִּ' עַל רֵכָה as one says, that man has brought suit against his neighbor, v. קָבַל II; Yalk. ib. 156 קָבַל (corr. acc.).

*Pi.* קִירַב 1) same, *to come near*: Ex. R. s. 20, beg. לָא  
 'וּכְ' he had not come near Sarah.—Esp. *to approach*;  
*to pray, intercede, mediate, conciliate*. Y. Ber. IV, 8<sup>b</sup> top  
 וּכְ' בֵּא וּקְרַב עֲשֶׂה קִרְבָּנֵינוּ וּכְ' we do not say to him  
 who is to pass before the ark (*v. תִּפְתָּח*, 'come and pray',  
 but, 'come, draw near', (which means) 'do our offerings',  
 'satisfy our needs' &c.—2) *to bring near; to befriend,*  
*attract, invite*. B. Kam. 24<sup>a</sup> נִגְדָּחוּי ק' if the ox did  
 his gorings in near intervals (of less than three days).  
 Eduy. VIII, 7 הַמְקֻרְבֵּין ... לִרְחֹק וּלְקָרֵב ... אֵין אִזְלוּ  
 Elijah shall come not to decide between clean  
 and unclean, nor to expel (declare genealogically degrad-  
 ed) and to receive (reinstatement), but to expel those who  
 have been received by force, and to reinstate those who  
 have been expelled by force. Ib. וּקְרַבָּה בן וּכְ'  
 there was a family . . . which Ben-Zion expelled by force,  
 and another which they received by force (Bab. ed. יִקְרַבָּהּ  
 וּכְ'; v. Rabb. D. S. a. l. note 40); Tosef. ib. III, 4; Kidd.  
 71<sup>a</sup>. Eduy. I. c. כ' לֹא לִרְחֹק וְלֹא לְקָרֵב וּכְ' no  
 to reinstate, but to make peace &c. Sabb. 31<sup>a</sup> חָתַם  
 שְׁקֵרָתָיו וּכְ' Ms. M. (ed. שְׁקֵרָתָיו וּכְ',  
 v. עֲנוּתָתָיו. Ib.)

thou hast brought us near &c. Tanh. Tsav 8 (ref. to Ps. LXV, 5) קָרַבְנוּ . . . שְׁבוּתוֹ blessed he whom the Lord has chosen, although he did not bring him near; Num. R. s. 3 קרְבִּינוּ Ib. אֵלֶּי עָצְמוּ he brought himself near (to God, through his own deeds); ib. יָרַו קָרְבוֹ the Lord brought Jethro near (caused him to be converted); Yalk. Ex. 379; a. fr.—Sifré Num. 94 (expl. שְׁתָּחִי מִדְּחִיקִים . . . מִקְרָבִים Num. XI, 20, emp. יָרַו לֵרָא, Num. XI, 20, emp. יָרַו לֵרָא you will keep it at a distance (loathe it) more than you have been inviting (wishing for) it; Lev. R. s. 48.—Part. pass. מְקוֹרֵב; pl. מְקוֹרְבִין, v. supra.

*Hif.* 1) *to bring near, receive.* Y. Dem. II, 23<sup>a</sup> top  
לכנסים מִקְרִיבֵינוּ, v. בָּנָה. Num. R. l. c.; Sabb. l. c., v. supra;  
a. fr.—2) *to offer, sacrifice.* Men. XIII, 10 במקדש מִקְרִיבֵנוּ  
הוא מִקְרִיבֵנוּ in the Temple (of Jerusalem) וְהָאֵל מִקְרִיבֵנוּ  
יְכ' but if he offered it in the Temple of Hōnyo (in Egypt).  
Zeb. 67<sup>b</sup> וְהִקְרִיבָהּ לְבֵעֻלָּהּ and let her offer it on top, (v.  
supra Kal); Kinn. III, 6 וְהִקְרִיבָהּ יְכ' Mish. (Bab. ed. וְהִקְרִיבָהּ  
corr. acc.) and he (the priest) must offer it &c. Ber. 6<sup>b</sup>  
וְהָיָה כְּאִלּוּ הָיָה אִם כְּאִלּוּ הָיָה אִם כְּאִלּוּ הָיָה אִם כְּאִלּוּ הָיָה  
17<sup>a</sup> as long as the Temple stood וְכִּי אָדָם חָטָא וּמִקְרִיבֵנוּ  
a man sinned and brought a sacrifice; וְכִי יָבִין מִקְרִיבֵנוּ yet  
only its fat and its blood were offered; כְּאִלּוּ הָיָה לְפָנֶיךָ  
יְכ' as if I had offered it (my fat and blood) on the altar  
before thee; a. v. fr.

*Nif. וְנִקְרְבוּ to be offered.* Y. Meg. I, 70<sup>c</sup> top מהן נִקְרְבוּ וְיָבִיאוּ and from their contributions was taken the wood for sacrifices; (Y. Taan. IV, 68<sup>b</sup>; Y. Shek. IV, beg. 47<sup>d</sup> וְנִקְרְבוּ).

*Hithpa.* הִתְקַרֵּב, *Nithpa.* נִתְקַרֵּב 1) *to be brought near, be received.* Num. R. s. 3 וְכִּי נִתְקַרְבְּ וְנִדְחָה לוֹ וְכִי some are chosen and repelled (disgraced) and received again &c. Sifra Tsav, Milluim משה של אהרן משה learned that Aaron was received again (in grace); Yalk. Lev. 515; a. fr.—2) *to be offered, sacrificed.* Y. Taan. i. c. שלא ידא אותו האיל ... ויבא Pirké d'R. El. ch. XXXI that none but their contributions should be offered first. מִתְקַרְבֵּי רַמִּי that ram . . . ran and came to offer himself as a sacrifice in place of Isaac &c.; Yalk. Gen. 101; a. e.—3) *to claim relationship:* Deut. R. s. 2 . . . אם קרובו עני if a man's relative is poor, he makes himself the main person and him subordinate, saying, this man claims relationship to me; Y. Ber. IX, 13<sup>b</sup> (in mutilated text) הוּנָה פֶלֶן מִתְקַרֵּב לוֹ.

**קָרִיב**, *ch. same*, 1) *to be near, come near, touch*. Targ. Num. XXVII, 1. Targ. Ex. XXXVI, 2. Targ. I Kings II, 1; a. fr. — Pesik. Zakhor, p. 24<sup>b</sup> קריב לגביה, v. פָּלַם II. Eduy. VIII, 4 דִּיקְרַב בְּמִיתָא he who touches a corpse; a. e. — 2) *to intercede, protect*. Y. Dem. I, 22<sup>a</sup> בְּנֵי קָרְחִי (not קוֹרְחִי) fellow-citizens, protect me!; בְּנֵי דִידִי (not דִּידִי) children of my friend (the Lord), protect you me!; Y. Taan. III, 66<sup>c</sup> top בְּנֵי דִילֵי וִי (corr. acc.) — 3) *to complain, sue*. Y. B. Bath. IX, beg. 16<sup>d</sup> אֲרִיזֵי בְּנֵי קָרְבָּנוּ his sons came and complained before R. E. Ib. אֲרִיזָה אִתָּא וּקְרִיבָהּ she came and complained &c. — 4) *to bring near; to offer*, v. infra.

*Pa. קָרַב, קָרַיב* 1) *to bring near; to offer.* Targ. Gen. XLVIII, 9, sq. Ib. 13 (Y. ed. *קָרַיב*; h. text *וּקָרַב*). Targ.

Is. LVIII, 3 (h. text ותקבצו). Targ. O. Lev. I, 2 יִקְרִיב (Y. יִקְרֵב). Ib. 3 (Y. יִקְרֵב *Af.*). Ib. 14 (Y. also יִקְרֵיב) & a. fr.—Gitt. 56<sup>a</sup> לְקָרְוֵיהּ כְּכֹהֵן רַבֵּנּוּ the rabbis were of the opinion that it should be offered. Y. Ber. IX, 13<sup>d</sup> top אָרִי... הוּא וְכִּי לְמִיִּקְרֵבָהּ (or לְמִיִּקְרֵבָהּ) when a man came to offer, to the idol, an ox &c. Y. Snh. X, 29<sup>b</sup> מְקַרְבָּה לְגִהְזִי to bring Gehazi near (befriend him again). Num. R. s. 3 אֵלֶיָּהוּ כִּי מֵאֵן הוּא בְּעִי מְקַרְבִּי does your God bring near him (grace) whomever he chooses to? B. Bath. 168<sup>a</sup> ... צוֹרֵבָה אִפִּי לְקָרְוֵיבִי even in the case of a young scholar whom it may be supposed his intended father-in-law likes to bring into his family; a. fr.—*Part. pass.* מְקַרֵּב; f. מְקַרְבָּה, מְקַרְבָּה; m. מְקַרְבִּי, מְקַרְבִּי; pl. מְקַרְבִּין *near, friendly*. Sabb. 104<sup>a</sup> מִזֶּה שֶׁקֶר אֵין מִלִּיחָה אִמֵּת וְכִי מִלִּיחָה אִמֵּת אֵין מִזֶּה שֶׁקֶר (falsehood) near together (in the order of the alphabet), and those of אִמֵּת (truth) far apart? Snh. 29<sup>a</sup> מִן רַעֲיוֹנִי he is friendly, v. רַעֲיוֹנִי.—3) to intercede, lead in prayer. Midr. Till. to Ps. XIX מִן רַעֲיוֹנִי הוּא הוֹדִיעָהּ they noticed that the officer of the synagogue led in prayer and said &c.

*Af. אָקריב to bring near; to offer.* Targ. Mal. II, 12; a. fr. — Gitt. I. c. אִי מִקְרִיבִין (or מִקְרִיבִין *Pa.*), v. קָרַב. Hag. 8<sup>b</sup> וְלֹא אָקְרִיבֵיהֶּוּ וְכ' the reason why they did not offer them was &c.; a. fr. — Yeb. 39<sup>b</sup> 'אִיקְרְבָה יְהוָה וְכ' (*אָקְרִיבָה*) she brought before us (the court) such and such a person &c.

*Itkpa*, אִתְקַרְבִּי, *Itkpe*, אִתְקַרְבִּי, 1) *to approach, come near*. Targ. Y. Deut. XX, 8; O. ib. ed. Berl. (oth. ed. קִרְבִּי). Ib. XXV, 9; a. fr.—Keth. 56<sup>a</sup> מְשִׁים אִתְּרוֹנִי דְּרֵחָא וְדֵחָא (when a man promises his bride an additional jointure,) it is in order that an attachment be formed; well, now, the attachment has been formed (and we have a right to assume that he wanted his bride to get that addition, even if he should die before the wedding).—2) *to claim relationship*, v. preced.

**קָרֵב** m. (b. h.; preced.) 1) *inside, intestine*.—*Du.*  
 קָרֵבִים, קָרֵבִים; constr. קָרֵבִי, קָרִיב. Num. R. s. 7 (ref. to  
 Num. XIV, 11 בקרביו כמה) ... בקרביו עמו ... how many signs  
 and wonders have I done in their intestines (that the  
 manna was entirely resorbed in their bowels) &c. (with  
 ref. to קָרֵב Iev. VIII, 21). Tam. IV, 2. Hull. 16<sup>b</sup> קָרֵבִי  
 ק' דגים כל זמן ו' the fat of fish entrails (used as oil) has no bad odor as long  
 as it burns. B. Mets. 60<sup>b</sup>, v. נֶפֶשׁ; a. fr.—Ned. 54<sup>b</sup> ק' לֹא  
 no entrails are no meat and he who eats them is  
 not man; Y. ib. VII, beg. 40<sup>b</sup> קָרֵבִי (ch. form). Ber.  
 10<sup>a</sup>; a. fr.—2) *innermost; within*. Pesik. R. s. 13  
 וְרָשׁ, v. בְּקָרְבָּנִי, a. e.

קרִיב m., v. קָרַב.

**קרב** m. (h. h.; preced. wds.) *hostile contact, attack, war*. Y. Sot. VIII, 21<sup>c</sup> top רומי לק' the Roman (Latin) language is adapted for military affairs; Y. Meg. I, 71<sup>b</sup> bot.; Esth. R. to I, 22. Sabb. 59<sup>a</sup> וכן רוב שבירות מן הק' when he flees from the battle, he puts it on &c.; a. e. -

קָרְבָּה, קָרְבָּה f. ch. same. Targ. II Sam. XXI, 15. Targ. s. XXVII, 3. Ib. XXXV, 1; a. fr.—Ib. קָרְבָּה, v. קָרְבָּה.—Josef. Sot. XIII, 5, v. בָּנָה; Y. ib. IX, 24<sup>b</sup>; Bab. ib. 33<sup>a</sup>. Lev. s. 22 בָּנָה ק' עַם וְיָרֵב עִמָּהוּ wages war with a king &c. Matt. 50<sup>a</sup> בְּהַרְיֵירוּ ק' נִפְשִׁים let us go out and offer them (the Romans) battle; a. fr.—PL קָרְבָּה, קָרְבָּה. Targ. Num. XI, 14. Targ. I Chr. XXVIII, 3; a. e.

קָרְבָּה, *pl.* קָרְבוֹת or קָרְבוֹת, v. קָרִיבָה. — Lev. R. s. 20  
ועל הקרבה, read: ההקרבה.

קָרְבוֹתָי, קָרְבִּי f. = קָרַב. Targ. Ps. XXXV, 1 קָרְבוֹתָי  
Ms. (ed. קָרְבוֹתָי, קָרְבִּי).

קַרְיָבוּת, v. קַרְיָבוּת.

קרבות, Tosef. Ab. Zar. IV (V), 9, read with ed. Zuck.  
רוקבא, v. רוקבות II.

קָרְבוֹ v. קָרְבוֹתָא

**תְּרִיבִיּוֹן** m. pl. (formed like תְּרִיבִיט; קבש, emp. תְּרִיבִיט) *thongs*. M. Kat. 27<sup>a</sup> [תְּרִיבִיטִיּוֹן מְרִיר תְּרִיבִיטִיּוֹן] you untie its thongs, and it (the couch) falls down of itself; Ned. 56<sup>b</sup>; Snh. 20<sup>a</sup>. — [Y. Ber. III, 5<sup>d</sup> bot. ed. Lehm., v. [תְּרִיבִיטִיּוֹן גִּישְׁרִי]]

קָרַב v. קָרַבִּיָּא

קָרְבָן m. (b. h.; קָרַב) *gift, offering, sacrifice*. Ber. 15<sup>a</sup> 'ק' וְהִקְרִיב עָלָיו it is accredited to him, as if he had built an altar and offered a sacrifice on it; Succ. 45<sup>a</sup>. Sifra Vayikra, N'dab., ch. II, Par. 8 'ק' בָּל מִקְרִים שְׁנֵאמַר 'sacrifice' wherever in the Scriptures 'sacrifice' is used in connection with the divine name, the latter is written with Yod He (יְהוָה), never אֱלֹהִים. Ned. I, 4 'שָׂאֵי וְכ' ... שְׂאֵי וְכ' if one making a vow says, *korban* ... that I will (not) eat &c. Ib. 2 'כִּינִיּוֹן לֵק' substitutes for *korban*. Ib. II, 5 'בֵּן וְכ' (נִר) if a man in making a vow uses the word *korban*, and then says, I vowed only by the gifts to kings; a. fr.—*Pl.* קָרְבָנוֹת. Ib. מַלְכִּים 'ק'. Zeb. XIV, 10 קָרְבָנוֹת הַצִּבּוּר congregational sacrifices, 'ק'. Taan. 27<sup>b</sup> כָּבֵר קָרְבָנוֹת הַדִּירִיר offered by individuals. Ex. R. s. 30 'וְכ' וְעִבְרוֹת 'ק' וְכ' I have arranged the order of sacrifices for them (in the Torah), and when they read these sections, I will account it to them as if they offered them. Ex. R. s. 30 'וְכ' וְעִבְרוֹת 'ק' וְכ' the Lord wanted to give them (the generation of the flood) four things (to purify them), the Law, sufferings, the sacrificial service, and prayer, but they refused; a. fr.

**קָרְבֵּן**, **קָרְבָּנָא**, **קָרְבֵּן** ch. same. Targ. Hos. XII, 2. Targ. O. Gen. IV, 3 ed. Berl. (oth. ed. **קָרְבָּנָא**, v. Berl. Mass., p. 73); Y. ib. Ib. 4; a. fr.—Hull. 8<sup>a</sup> **וְקִיּוּמֵין לֵךְ** are designated to be sent as gifts. Zeb. 118<sup>b</sup> the mother of king Shabur **וְכִי שִׁבּוּרָא** sent a sacrifice to Raba, sending word, 'offer it to the Lord.' Gitt. 58<sup>a</sup> **וְכִי שִׁבּוּרָא** send them a sacrifice and see whether they will offer it (in

the Temple); a. fr.—*Pl.* קָרְבָּנֵי, קָרְבָּנֵי, קָרְבָּנֵי. Targ. Am. V, 22. Targ. Lev. VII, 35; a. fr.—Lam. R. to IV, 2 כל אֵילֵיךְ קָרְבָּנֵי all those sacrifices which you send them, they eat themselves &c. Gen. R. s. 91; Y. Naz. V, end, 54<sup>b</sup>; a. fr.

קבר־זיטא v. קרבנימא

**קָרַר** (cmp. **פָּרַר**, *Pi. קָרַר* to scrape; to curry (with a small-toothed strigil), v. **קָרִיר**. Bets. II, 8 **וְכִּי תִקְרִיר אֶת הַבְּרִיָּה** you may curry an animal on the Holy Day. Ib. **אֵין מִקְרִירִין** you may not curry... **אֲבָל מִקְרִיעִין**... you must not curry... with small-toothed strigils..., but you may do so with large-toothed ones. Yalk. Deut. 938 **וְהוּא מִקְרִיר וְהוּא בֹלֵס** (אָר) thou curriest him, and he kicks, v. **בִּלָּם** II; a. e.—Y. Sabb. IV, end, 7<sup>a</sup> **שִׁיקְרָם**, v. **קָרְרָם**.]

**קִרְדָּא** f. (preced.; cmp. Arab. *kurd*, ricinus) [*scraping*,] *abdominal pain caused by a parasitic worm*. Lev. R. s. 18; Num. R. s. 7 (ref. to קִרְדָּא, Num. XI, 20) [read: שְׂאֵהֵיהֶם לְךָ בְּמִטְרֵיהֶם (some ed. לקִרְדָּא) it will cause *kurda*, as I will put a parasite (*dura*) in their bowels; v. בִּרְדָּא.

**קַרְדּוּן** I, **קַרְדּוּן** pr. n. *Kardu, Kardan*, the district of *Cordyene* (corresponding to b. h. אַרְרָה; v. Schr. KAT<sup>2</sup>, p. 53). Targ. O. Gen. VIII, 4 (Y. קִרְדּוֹן, some ed. מְקִרְדּוֹן). Targ. II Kings XIX, 37; Targ. Is. XXXVII, 38. Targ. Jer. LI, 27.

**קָרְדִי** II pr. n. pl. *Kardu* in Babylonia (cmp. *Kardunias*, Schr. KAT<sup>2</sup>, p. 348; KGF, p. 534). B. Bath. 91<sup>a</sup> . . . עשר בק' (Ar. בכרדיה) Abraham was ten years in prison, three in Cuthi and seven in Kardu; Yalk. Gen. 77 *בקרר* *Pirké d'R. El.* ch. XXVI קרר.—Yeb. 115<sup>b</sup> קרר שבע

**קָרְדִּיט** m. = פֶּרְדִּיט, *a tunic with sleeves*.—Pl. קָרְדִּיטִין.  
Ab. d'R. N., ch. VI ed. Schechter (ed. קָרְדִּיטִין, corr. acc.).

קרדרי, v. next w.

**קֶרְדְּיָנִין** m. pl. (קֶרְדָּה I) *Cordenyians*. Y. Kidd. IV, 65<sup>a</sup> bot.; Y. Yeb. I, 3<sup>b</sup> top מקבלין גרים מן הקרוב we may accept proselytes from the Cordenyians and the Tadmorites; Bab. ib. 16<sup>a</sup>. Ib. קֶרְדְּיָנִי (ch. form), contradist. from קֶרְדְּיָנִים, v. קֶרְדְּיָנִים.

**קַדְדוּם** **קוּר**, **קוּר** m. (b. h. קָדַם, קָדַם, comp. קָדַם) *cutting tool, spade, mattock, hatchet* (with a pointed and a broad side). Ab. IV, 5 לחפור בהם ק' ולא make not the words of the Law a spade to dig with them (the means for selfish ends). Tosef. M. Kat. I, 4 תורח בשפור ומזה בק' he sticks (into the ground where moles are suspected to hide) a spit, or strikes with a mattock and stamps the ground under him; Y. ib. I, 80<sup>c</sup>; Bab. ib. 7<sup>a</sup>. Bets. IV, 3 ואין ... בק' (when splitting wood for immediate use on the Holy Day) you must not use the hatchet, expl. ib. 31<sup>b</sup> נקברו שלו the broad side of it. Ib. וקפצין ק' a tool combining axe and bill, v. קפצין; a. fr.—Gitt. 30<sup>b</sup> ק' מלא ק' a ground having room for the mattock to work in, a common-sized field, opp. מלא משה a diminutive

patch of ground.—*Pl.* קרדומות. Tosef. B. Mets. II, 1, v.  
מזררות; a. e.

קָרָדוּם Midr. Till. to Ps. XLV some ed., v. קָרָטִים.

I. קרהה v. קרהון, קרהון

**קַרְדֻּנְיָא**, **קַרְדֵּינְיָא** pr. n. (v. קרדי I) *Kardunia*, *Cordylene*, a district lying to the east of the river Tigris, south of Armenia. Targ. Y. Gen. VIII, 4 קררי (name of a mountain).—Gen. R. s. 33 (expl. דרר אררט, Gen. I c.) שורי ק' the mountains of Kardunia.—Denom. f. pl. קַרְדִּינְיָתָא, קוֹרְדִּינְיָתָא. Pes. 7<sup>a</sup>; 21<sup>b</sup> ברושׁ כ' קוֹרְדִּינְיָתָא even with wheat of Cordyene (when it has become moistened, although it is very hard); Y. ib. I, 27<sup>c</sup> bot. חטים קוֹרְדִּינְיָתָא במדבר אפ' חטים קוֹרְדִּינְיָתָא במדבר for would they be worth anything during the Passover (to be considered an object of value for betrothal)?

קַרְדוּמִין v. קַרְדוּמִין

קרדום, Midr. Till. to Ps. XLV some ed., v. קרשים.

קדדי, Pirké d'R. El. ch. XXVI, v. קדדי II.

קידר־גִּטָּס v. קדריונמס

**בַּר כַּיִן** *pr. n. m. Bar Kardima. Koh. R.*  
to X, 8 שוק יביר ק' the market or open place of B. K.

קָרַדָּם, v. קָרַד.

קדמין, Ab. d'R. N. ch. VI, v. קדמין.

קרייזענע, v. קרדניץ, קרדנון

קרהוּגָנָא v. קרדניא, קרדניא

קרדנון v. קרדניך

**קָרַדַּם** (v. קָרַד) to *scrape*. Tosef. Kel. B. Kam. III, 12  
**קִרְדָּן** (not קִרְדָּן שֶׁהָן) if he scraped or planed  
 them and made vessels of them; ib. VII, 15 **קִרְדָּן** שֶׁהָן  
 (corr. acc.). Y. Sabb. IV, end, 7<sup>a</sup> **עַד קִרְדָּם** (not רָם . . .)  
 until he scrapes (the stones). V. קִרְטַם.

קר. v. קרה.

קָרָה, constr. קָרָה, v. קָרָה I.

**קִרְיָא**, **קִרְיָא קְרָא** I f. = h. קִרְיָה, *town, village*. Targ. Hos. XI, 9. Targ. O. Ex. XX, 10. — Y. Taan. IV, 68<sup>d</sup> top **בְּכָל קִרְיָא דְּהוּיָא** in every place that we came to, we found &c. Ib. **בְּכָל קִרְיָא דְּהוּיָא** in every place that they came to &c. — Pl. **קִרְיָא**, **קִרְיָא**, **קִרְיָא**, **קִרְיָא**. Targ. Num. XIII, 28. Targ. O. ib. XXXII, 33; 36 (Y. **קִרְיָא**, **קִרְיָא**, v. **קִרְיָא**). Targ. Y. Ex. XX, 10; a. fr. — Targ. Y. II Num. XXXI, 50 **קִרְיָא דְּהוּיָא** (not **קִרְיָא**) golden forts (a female head-dress; cmp. **עֵר** של **הוּיָא**).

קרוא, קרוא, קי II. (קרוא, קרוא) f. = h.

קְרִיָּה, *pumpkin-shell*, or *pumpkin-shaped vessel for water, cooler*. Targ. Y. Gen. XXI, 14 (h. text קְרִיָּה). Targ. Y. I ib. 15 (Y. II קְרִיָּה, corr. acc.). Ib. 19 (some ed. קְרִיָּה, corr. acc.).

קירוב v. קרוב

**קָרֵב** I m. (b. h.; קָרַב) *near; related, relative.* Y. Ber. IX, 13<sup>a</sup> top (ref. to Deut. IV, 7) קָרֵב מִיָּד קָרִיבֻתוֹ (God is) near in every way of nearness (at all times, in all places, in sympathy &c.). Snh. 9<sup>a</sup> כִּי כֹ' אִם if it appears that one of the witnesses is a near relative (of the defendant) or disqualified. Ib. <sup>b</sup> אֶצֶל עַצְמוֹ וְאִין אִם כִּי 'אִין every man is considered a relation to himself, and none can incriminate himself. Ib. 10<sup>a</sup> וְאִינוּ כִּי אֶצֶל מִמּוֹ a man cannot testify against himself, but he is not a relative to (disqualified to testify against) his property. Ib. III, 4 הִיָּה כִי וְנִתְרַחַק אִם if a person was a relation (by marriage, so as to be disqualified), and became a stranger again. B. Mets. 39<sup>a</sup> מוֹרִידֵינָּה כִי וְכִי if a person has been carried off captive, they (the court) appoint a relative to manage his estate. Ib. מִתַּחַת כִּי an indirect relative (e.g. one's step-brother's step-brother); a. v. fr.—*Pl.* קָרִיבֵי, קָרִיבִין. Gitt. 14<sup>b</sup> לְמַלְכוּת כִּי connected with royalty, influential. Snh. III, 4 חָק וְאֵלֵּי הֵן חָק the following are considered relatives (disqualified to act as judges or witnesses); a. fr.—Sabb. 152<sup>a</sup> רְחוּקִים כִּי near objects have become distant (my senses are dull from old age).—[Tanh. B'shall. 18 נֶעֱרַב קָרִיבֵי; Y. Taan. II, 66<sup>a</sup> top שְׁחָגַע עִ"ז נִרְאִיתָ כִּי—*Fem.* קָרִיבָה. Y. Ber. I. c. נִרְאִיתָ כִּי the idol is apparently near, but in fact distant. Esth. R. to III, 1 Haman reflected in his heart אֶסְתֵּר כִּי קָרִיבָתִי ... if Esther is a Jewess, she is my relative. Meg. 14<sup>b</sup> הִלְדָּה קָרִיבָה כִּי Huldah was a relative of Jeremiah's; a. fr.—*Pl.* קָרִיבֻתוֹ Gen. R. s. 18 מִקָּרִיבֻתָּיו כִּי if a man marries one of his relatives, of him it is said 'bone of my bones' (Gen. II, 23). Lev. R. s. 18 כִּי רְחוּקֹת נֶעֱשֶׂי כִּי distant objects have become near (things that I could discern at a distance must be brought near me), near objects have become distant, v. supra; a. fr.

**קָרוֹבֵת, קָרוֹבָא, II קָרוֹב** m. (Pa. 3) *leader in prayer, hymnologist, reader.* Lev. R. s. 30 **קָרוֹב ופִּינֵן** (פִּינֵן ודרשן Ar. (ed., a. Pesik. Uṭ'kah, p. 179<sup>a</sup> **קָרוֹבֵת ופִּינֵן** Ar. (ed., a. Pesik. Uṭ'kah, p. 179<sup>a</sup> **קָרוֹבֵת ופִּינֵן** Y. Ber. I, 3<sup>e</sup> bot. [read:] **וְכִי** ... **וְכִי** R. Z. (in his prayer of the section *Modim*) kept pace with the reader in order to bow simultaneously with him at the beginning and at the end. Lev. R. s. 19; Cant. R. to V, 11 **וְכִי** R. A. the hymnologist.—[In liturgy **קָרוֹבֵת** (not **קָרוֹבֵן**): the poetical insertions, on special occasions, in the Prayer of Benedictions.]

קרוב v. קרובה.

קירינד v. קרנד.

I, II. v. קְרָא, (קְרוּת), קְרָוּת, קְרָוָא, קְרִית

\*קרוז m. (קרז *to be round*, cmp. קרזל) name of an

*earthen vessel.* Num. R. s. 20 וְזֶה רֹמֵצָאן קִי שֶׁל רֹב (some ed. קרין) this is one of three men whom the Lord tried and found to be vessels for urine (unworthy; Gen. R. s. 19 קננין קי).—*Pl.* קרוזים. Gen. R. s. 86 end בכפר קי' (קרוזים).—*Ar.* (ed. חניניה . . . קרוזים) will you import *k'rozim* to K'far Hananiah? (v. קרד).—*V.* קרוז.

קָרוֹחַ, קָרוֹחַ m. 1) = h. קָרַח, bald. Targ. Y. Lev. XII, 40.—2) *white-spotted*. Targ. Y. Gen. XXX, 32 (h. text שלוא); ib. 33 קָרוֹחַתָּא, קָרוֹחַתָּא; f. קָרוֹחַתָּא. Ib. 35; 39 (h. text נִקְרָחִים); a.e.—Ib. XXXI, 10 קָרוֹחַתָּי, קָרוֹחַתָּי.

**קְרוּחִים, קְרוּחִיִּים**, pr.n.pl. *K'ruhayim*, a Palestinian place producing the best wine. Men. VIII, 6 (86<sup>b</sup>, some ed. **קְרוּחִים**, Mish. ed. **קְרוּחִים**, corr. acc.; Ar. **קְרוּחִים**; v. Rabb. D. S. a. l. note 2).

קרית, v. קריתתא.—קריתתא, v. קריתתא, קריתתא.

קירדוי v. קרדוי

**קָרוּי**, **קְרוֹיָא** m. (**קָרַי**) 1) *reading.*—**פִּלְקְרוֹיֵי**. Y. Meg.  
IV, 75<sup>a</sup> top וְכִּי קָרָא הוּא שָׁמַע קוֹל רַב הוּא שָׁמַע קוֹל רַב  
he heard them read (from the Torah) without benedictions.—2) *Biblical scholar*, v.  
**קְרוֹיָא**.

**סִפְּרִיָּה** I f. (v. סִפְּרִיָּה I) *scaffold for laying joists*. Ex.  
R. s. 13, beg.

קְרוּיָה II, v. קְרוּיָה

**קירײַ** *m. of Kirva; pr. n. m. Kirvaya.*  
**קירײַה** *Sabb. 45<sup>b</sup>, v. קירײַה.—Tosef. Maas. Sh. IV, 5 אבא חילפא בן*  
**קײ** *ed. Zuck. (Var. חלקיה מן קרייה; Y. ib. IV, beg. 54<sup>d</sup> אבא*  
**קריי** *(קירײַה) (Levy, Neuh. Wört. quotes אבא בן קריי;*  
**קריי** *Bath. 123<sup>a</sup> אבא חילפא קריי (Ms. M. only אבא חילפא; Ms.*  
**קרייה** *R. קרייה; Ms. H. קרייה; v. Rabb. D. S. a. l. note 90).*

קריה f. (v. קרא I) *pumpkin-shell* used as a drawing vessel, *cooler*. Sabb. XVII, 6 (125<sup>a</sup>) האבן שבקר (Y. ed. קריה; Ms. M. קריה) the stone which is put into a drawing vessel (to weight it); ib. 125<sup>b</sup> שבקריה (Ms. M. שבקריה, corr. acc.). Hull. 57<sup>b</sup> (Ms. M. קרא); Kel. III, 5; Tosef. ib. B. Kam. III, 3, v. יריה; a. e.

**קריאות** m. pl. (קרא II) *persons called up to read from the Scriptures*. Y. Taan. IV, 68<sup>a</sup> bot. שלשה ק' ... לא יכ' the three persons called to read from the Torah must read no less than ten verses altogether; Y. Meg. IV, 75<sup>a</sup>. Y. Ber. VIII, 11<sup>b</sup> top מאי ר' ג' ק' איילין? how do you consider those three readers from the Torah (as regards benedictions)? Ib. V, 9<sup>c</sup> bot. כמה ק' בתורה ואין ק' וכ' several persons are called to read from the Law successively, but not to read from the Prophets; Y. Meg. IV, 74<sup>d</sup> קראיהו (corr. acc.).—V. קריאה.

בִּרְיֹן, Ex. R. s. 36, v. קרדיני

קָרֻכִּין, קָרֻכִּין f. (sing. a. pl.) (carrucha, carruca)  
travelling and state carriage. Tanh. B'shall. 18 ... מעשה

(corr. acc.) it happened to King Shabur when he passed there (in the desert of Kub), that one of his carriages passed and a serpent swallowed it, a second &c.; (Yalk. Ex. 255 שיררה); Y. Shebu. III, 34<sup>d</sup> the serpent, in the case of King Shabur, swallowed camels, swallowed carriages; Y. Ned. III, 37<sup>d</sup> קברין (corr. acc.). Y. Shebu. l. c. I saw the skin of a ... ק' דמלכורא I saw the skin of a serpent that went on (was used as a cover for) the royal carriage; Y. Ned. l. c. בדויין למלכורא (corr. acc.). Y. Meg. I, 70<sup>c</sup> bot. until he reached his (Nicanor's) carriage; Y. Taan. II, 86<sup>a</sup> top לקרובין (corr. acc.); Meg. Taan. ch. XII. Gen. R. s. 8 ... שהיו בק' Ar. (ed. the king and the viceroy were in a carriage; Koh. R. to VI, 10; Yalk. Is. 261 (corr. acc.). Lev. R. s. 16 ומלאו כל הב' רם Ar. (ed., v. קרון) all the carriages were filled with blood; Yalk. Lam. 1033, sq. קרוקין Num. R. s. 23, end בכורבין (corr. acc.), v. קקר; a. fr. (corrupt קרובין, קרובין).

קידלין, v. קרולין.

קרם m. (קרב) *skin, membrane*. Neg. I, 1, a. e. בק' the color of the membrane surrounding the egg. Hull. III, 1, v. מוח Ib. 43<sup>a</sup> אינו ק' a membrane formed in consequence of a wound in the gullet is no membrane (to make the gullet sound). Ib. 56<sup>a</sup> קרימו רך its membrane is tender; a. fr.—Pl. קרומין Ib. 57<sup>b</sup>, v. קרומית.

קרומיד, v. קרומים.

קרוממסין\* m. (comp. of קרם a. שם) *cover (or color) of gold foils*, name of a jewel in the high priest's breast-plate (corresp. to b. h. חרשיש χρυσός, LXX Ex. XXVIII, 20; Targ. ימא Ex. R. s. 38, end.

קרומית f. (v. קרם); (or sub. קנה של קנה) *the skin-like, scaly envelope of reed, haulm* (used as knife, v. Löw, Pfl. p. 344). Tosef. Hull. I, 5; Hull. 15<sup>b</sup>, a. e. בכל ... you may cut ritually with any tool, ... with glass' or with a reed haulm. Ib. 57<sup>b</sup> עשו לה ק' וכ' Ms. M. a. Ar. (ed. קרומין, v. Rabb. D. S. a. l. note) they prepared for it (to be inserted in the perforated windpipe) the haulm (ed. haulms) of reed, and the animal recovered.—Pl. קרומיות Gen. R. s. 56 (used as sing.); Y. Sabb. VIII, end, 11<sup>c</sup> קלומית (corr. acc.).—Pesik. B'shall. p. 87<sup>a</sup> שהיו קלומית ... נחתים (Ar. יקולמיות, corr. acc.) they put glowing iron balls under their armpits, and drove pieces of reed under their nails; Midr. Till. to Ps. XVI; Yalk. ib. 667; Cant. R. to II, 7 קרמיות (corr. acc.). Sabb. 125<sup>a</sup> shreds of reeds detached from mats.

קרומית, Tosef. Hall. I, 1, ed. Zuck., v. קרמית.

קרומנין, קרומלים, v. קרמולין.

קרן f. (v. קרר) *wagon, travelling coach*. Ab. Zar. V, 4, if a person left his wine in a coach ... and walked on a short-cut (leaving the wine

under the care of a gentile driver) &c.; Y. ib. 44<sup>d</sup> bot. it happened with a coach of the house of Rabbi that its passenger left it unwatched for more than four miles. Kil. VIII, 3 he that sits in a coach (drawn by heterogeneous animals). Ib. 4. Lev. R. s. 16 a general saw them and made them sit in his coach; Pesik. Vatt. p. 133<sup>a</sup> על קרונן שלו (read קרונין or קרונין). Lev. R. l. c. עוברת וכ' (קרן or קרונין) passed over them &c.; Pesik. l. c. 133<sup>b</sup> (corr. acc.); Lam. R. to IV, 15 קרונין, קרונין (corr. acc.); a. fr.—Pl. the light coaches of the house of Rabbi may be moved on the Sabbath. Ib. to drink wine carried with him in coaches (and left temporarily in charge of gentiles), v. supra. Kidd. 76<sup>b</sup> של זהב Ar. (ed. קרוניות, fr. קרונות) gilt coaches. Cant. R. to V, 2 שיהיו עגלות וקרונות וכ' (fr. wide enough for wagons and coaches to pass. Gen. R. s. 75 קרנות (?) sitting in coaches; Yalk. ib. 130. B. B. 146<sup>a</sup> וכ' one hundred wagon loads &c.; Y. ib. IX, 17<sup>a</sup> קריות (corr. acc.).—V. next w.

קרונה f., pl. קרונות (preced.) *open place for wagons*

on market days, station; market day. Meg. 5<sup>b</sup> רבי רחץ Rabbi bathed in the bathhouse of the station of Sepphoris on the 17<sup>th</sup> of Tammuz. Keth. 15<sup>a</sup> if a woman had intercourse with an unknown man in the market; בשעת ק' you cannot mean on the wagons in the market, but ... at market time. Ib. היה מעשה בק' ... the occurrence (recorded in the Mishnah) took place at the station of Sepphoris; Y. ib. I, 25<sup>d</sup> (in Chald. dict.) בהן קרונה וכ' (not כהן).

קרונה, קרונה, f. (Kόρυμβος, by adaptation to קרנא)

(*Corinthian*) capital of a column (v. Sm. Ant. s. v. Columna). Targ. I Kings VII, 20. Targ. II Kings XXV, 17; a. fr.—Pl. קרונהוין ראריא 2 Ib. 2 קרונהוין ed. Lag. (ed. קרנהוין; h. text כרונהוין; ib. 12 קרנהוין (ed. מרישא).

קרום, Gen. R. s. 67, v. מקרין I.

קרוסטומיל, v. קרוסטומיל.

קרוסטמלין m. pl. (κρυστάλλινος) *rock-crystal decorations*. Targ. Esth. I, 6.

קרוסטמל, קרוסטמיל m. (crustuminum, sub.

pirum) *Crustumenian pear* (red on one side). Tosef. Kil. I, 4 גבי עוגם ק' על גבי מרכיבין ק' ed. Zuck. (Var. קרוסטמין they grafted a Crustumenian on a native pear-tree; Y. ib. I, 27<sup>a</sup> קרוסטמיל and קרוסטמלין (*sing.*).—Pl. קרוסטמילין. Tosef. Shebi. VII, 16 (Var. קרוסטמיל). Tosef. Ukts. III, 7 קרוסטמילין Ms. M. (Y. ed. קרוסטמילין Kil. I, 4 קרוסטמילין Mish. a. Bab. ed. קרוסטמילין Maasr. I, 3 קרוסטמילין Y. ed. קרוסטמיל, Bab. ed. קרוסטמיל).

a. פריספא, v. קרוספי, קרוספדאי, קרוספא, קרוספא.

קרוצא m. (קרץ I) *biting insect*.—Pl. קרוצי. Cant.

R. to I, 1, v. קרוצי.



קריקין, v. קריקין.

קרוקיה, Ned. 41<sup>a</sup> דעקריבא ק' דעקריבא, read, as Yalk. Ps. 877; דעקריבא, v. דעקריבא.

קרוסין, (Mus. קריסין), name of a *potion*, prob. to be read: קרוסין (קרוסין) *wine flavored with resin of cedar*. Y. Sabb. VI, 14<sup>c</sup>.

קרושא m. (קרוש) *frost*. Targ. Y. Gen. XXXI, 40 (Ar. קרושא).

קרושיה, v. קרושיה.

קרול (קרול) *to round, roll, form a ball*. Part. pass. בקרול; f. בקרול; pl. בקרול. Tosef. Sabb. XIII (XIV), 17 'קרול' a rounded and smooth lump (of earth or stone); Y. ib. VIII, end, 11<sup>c</sup>; Bab. ib. 81<sup>a</sup> 'קרול' Ib. 43<sup>a</sup>; a. e.

קרר m. (h. h.; v. next w.) *bald, bald head*. Gen. R. s. 65, v. קרר. Bekh. VII, 2 פסול דק' a bald-headed person is unfit for priestly functions; 'כל דק' bald-headed (in a legal sense) is he who has not a line of hair from ear to ear. Ib. 58<sup>b</sup> דק' that bald head (R. Akiba). B. Kam. 60<sup>b</sup> מכאן דק' מכאן דק' finally he is bald from here and bald from there (has neither white nor black hair); a. fr. — Gitt. VIII, 9, a. e. 'ק' a letter of divorce that lacks signatures on each of its folds (v. קרר).—Pl. דכרית (קרר) Y. Yoma II, end, 40<sup>a</sup> 'קרר' 'the priests' (Lev. I, 5), this includes the bald heads (as fit for that function); Sifra Vayikra, N'dab., Par. 4, ch. VI קרר; Bekh. 43<sup>b</sup> קרר. — Fem. קררה. B. Bath. 132<sup>a</sup> ק' she is bald on both sides, i. e. has forfeited both claims on her husband's estate.

קרר ch. same. Targ. O. Lev. XIII, 40 (ed. Berl. קרר; some ed. קרר); Y. קרר.

קרר (b. h.) [to be round and smooth], (denom. of קרר) *to make a bald spot*. Macc. III, 5 'קרר' he that makes a baldness upon his head. Ib. 20<sup>a</sup> ... ק' 'קרר' lest you think that even if one makes four or five spots, he is guilty only of one act; Kidd. 36<sup>a</sup>; a. e. Nif. קרר *to become bald, hairless, smooth*. Maasr. I, 3 'קרר' (משקרהו, a. משקרהו) pears ... are subject to tithes when their surface begins to grow smooth, v. infra. Neg. VIII, 5 'קרר' if head and chin changed and became bald; Tosef. ib. III, 10 (not 'קרר'); a. e.

Hif. קרר 1) same. Tosef. Maasr. I, 2 'קרר' (not 'משקרהו', v. supra. Y. ib. I, 48<sup>d</sup> bot. 'משקרהו' ... משקרהו 'when they get smooth' (Mish. I, 3, v. supra) ... that means, when they begin to get white, smooth spots (cmp. קרר). Ib. 'קרר' 'do the fruits get white spots because of the development of the eatable matter (flesh), is it not on account of worms?; a. e.—2) *to make bare, raze*. Y. Kil. IV, beg. 28<sup>a</sup> 'קרר' 'a bald portion of a vineyard' (Mish. IV, 1) is one which is razed in the centre; כרם 'קרר' 'a waste vineyard' (ib. 2) is one which

is razed on all sides. Sot. 46<sup>b</sup> (play on קרר, II Kings II, 23) שחקה עלינו את המקום thou hast made the place bare for us (ruined our water trade by healing the well); a. e.—Part. pass. מיקרר; pl. מיקרר. Y. Kil. I, 27<sup>b</sup> bot. 'קרר' when one throws mixed seeds into a plot of six (cubits) by six which lies vacant within a field of grains or which is fenced in.

קרר I ch. same, *to make bald; to become bald*. Pes. 110<sup>a</sup> bot. (in an incantation) קרר ק' bald be your baldness (may the hair with which you practice your witchcraft fall out). Y. Sabb. XX, end, 17<sup>d</sup> (perh. Hebrew) 'קרר' make bald a bald head (?), v. קרר. — [Snh. 109<sup>b</sup> דקרהו some ed., read: דקרהו, v. קרר.]

קרר m. (preced. wds.) *baldness*. Kidd. 36<sup>a</sup> (ref. to קרהו Lev. XXI, 5) 'קרר' if this were so, the text should read *kerah*, why is it *korah*?

קרר, Sifra Thazr., Neg. ch. I; Yalk. Lev. 550, read: קרר.

קרר (b. h.) pr. n. m. *Korah*, leader of a rebellion against Moses. Tosef. Snh. XIII, 9 'קרר' Korah and his followers have no share in the world to come; Snh. 109<sup>b</sup> 'קרר' the followers of K. have &c. Ib. שניעשה 'קרר' (Ms. M. שניעשה) he is named Korah (Bald), because baldness (depopulation) was created in Israel; a. v. fr.

קרר II, קרר I m. 1) = h. קרר, v. קרר ch. — Targ. II Kings II, 23 קרר (ed. Ven. 'קרר'). — Snh. 63<sup>b</sup> בררה 'קרר', v. קרר. Sabb. 152<sup>a</sup>, v. קרר, a. קרר. — 2) (cmp. קרר a. גלב) a species of *peas* (P. Sm. s. v. קרר, 3740 'peanuts'). — Pl. קרר. Y. Ned. IV, 38<sup>d</sup> top 'קרר' an infusion of sores and *karhim*.

קרר II, קרר I m. = b. h. קרר, *frost, ice, hail*. Targ. Ps. CXLVII, 17. Targ. Job XXXVII, 10; a. e.

קרר II, קרר m. (קרר I) [*scraper, wool-dresser*; cmp. קרר,] *common weaver*. Meg. 12<sup>b</sup>; Yalk. Esth. 1051, v. קרר.

קרר II f. = next w. Targ. Y. II Deut. XIV, 1 (some ed. קרר).

קרר I f. (b. h.; קרר) *baldness*. Sifra Deut. 96; Macc. 20<sup>a</sup> 'קרר' על כל ק' וק' to be punishable for each act of making a bald spot; Sifra Emor, Par. 1, ch. I קרר. Macc. 20<sup>b</sup> 'קרר' what is the legal size of baldness (to be punishable)?; a. fr. — Transf. *gap, depopulation*. Snh. 109<sup>b</sup>, a. e., v. קרר. Meg. 13<sup>b</sup> 'קרר' lest thou say that I may create depopulation in thy empire (by the extermination of the Jews); a. e. — Pl. קרר. Kidd. 36<sup>a</sup> (Macc. 20<sup>a</sup>, a. e. קרר), v. קרר. Y. Maasr. I, 48<sup>d</sup> bot., v. קרר. Hif. — Y. Meg. IV, 75<sup>a</sup> top (to those who read from the Law without benedictions) 'קרר' how long will you make the law into bare patches (sterile of spiritual seeds)?

**קַרְחָה** II pr. n. m. *Korhah*, father of R. Joshua (v. Fr. Darkhé, p. 178). Meg. 28<sup>a</sup>. Sabb. 152<sup>a</sup>, v. **אַיִזְנִיָא**. Snh. VII, 5; a. fr.

**קַרְחִיתָא** f. (קרה) *baldness of the back of the head*. Targ. O. Lev. XIII, 42 (Y. **קַרְחִיתָא**, **קַרְחִיתָא**, **קַרְחִיתָא**. Snh. 92<sup>a</sup> ק' ארא; Ber. 33<sup>a</sup> ארבה 33<sup>a</sup> ארא ק' Ms. M. (ed. אהא ק' **קַרְחִיתָא**, v. Rabb. D. S. a. l. note).

**קַרְחִיִּים**, v. קרתיים.

**קַרְחִין** a species of *peas*, v. קרה II.

**קַרְחִינָא** pr. n. pl. *Karhina*. Sabb. 152<sup>a</sup>, v. **אַיִזְנִיָא**.—Denom. **קַרְחִינָא**. Snh. 92<sup>a</sup> ק' ארא; Ber. 33<sup>a</sup> ארבה 33<sup>a</sup> ארא ק' Ms. M. (ed. אהא ק' **קַרְחִינָא**, v. Rabb. D. S. a. l. note).

**קַרְחָן** = קרה.—*Pl.* **קַרְחָן**, **קַרְחָן**, **קַרְחָן**, v. קרה.

**קַרְחָה** f. (b. h.; קרה) 1) *baldness*; **קַרְחָה** ' razed portion of a vineyard. Kil. IV, 1, v. קרה *Hif.*; a. e.—2) *smooth back or inside of cloth; worn cloth*. Sifra Thazr., Par. 5, ch. XV **קַרְחָה** אלו השחקים *b'karahto* (Lev. XIII, 55) means worn cloth, opp. **גִּבְרָה**.—3) *a leprous affection on the back of the head* (making it bald). Neg. X, 10 איזו 'וב' **קַרְחָה** היא ק' מן הקרחה which portion of the head is meant by *karahto*? From the crown sliding backward &c.; Tosef. ib. IV, 9; Sifra l. c. ch. X; a. fr.

**קַרְמֵי** (v. P. Sm. 3741; cmp. קרץ) *to break, take a bite*. Lev. R. s. 22; Koh. R. to V, 8 **קַרְמֵי** למקרא וכו' sat down on the road to eat something (Tanh. Huck. 1 שריה אוכל 1 שריה). לחם.

**קַרְמֵי** m. (preced., v. קרש) *karat*, a small coin. Y. Sot. III, 19<sup>a</sup>; Y. Peah VIII, 21<sup>a</sup> bot., v. **קַרְמֵי**. Y. B. Mets. IV, beg. 9<sup>c</sup> שרי בק' **קַרְמֵי** to lend money on *karat* against *k.* (counting *karats* in place of denars) is permitted; cmp. **קַרְמֵי** לשקול דינרין ק' וכו' **קַרְמֵי**. Y. Shek. II, 46<sup>d</sup> וכו' **קַרְמֵי**.—*Pl.* **קַרְמֵי**. Y. Shek. II, 46<sup>d</sup> וכו' **קַרְמֵי** 'they wanted to pay their half-shekels in denars' (Mish. ib. 4), that is in *karats*, but it was not accepted.—**קַרְמֵי**, **קַרְמֵי**, v. קרש.

**קַרְמֵיבִלָא**, v. קרמבילא.

**קַרְמֵיבִלָא**, v. קרמבילא.

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**קַרְמֵיבִלָא**, **קַרְמֵיבִלָא** m. (קרמב, *Parel* of קרמב; cmp. **קַרְמֵיבִלָא** a. **קַרְמֵיבִלָא** *karṭub, kurtub*, a small liquid measure equal to  $\frac{1}{64}$  of a Log. Tosef. B. Bath. V, 10; B. Bath. 90<sup>a</sup> (Rashb. a. l. quot. of Tosef. l. c. *one sixteenth* of a Log). Men. XII, 4 (103<sup>b</sup>) **קַרְמֵיבִלָא** (Ms. M. 'קרי'; Tosef. ib. XII, 9 **קַרְמֵיבִלָא**. Mikv. III, 1. Ib. VII, 5; Hull. 26<sup>a</sup>; Macc. 4<sup>a</sup>; a. e.

**קַרְמֵיבִלָא**, **קַרְמֵיבִלָא** f. (a Babyl. corrupt. of **קַרְמֵיבִלָא**) *leather cover, spread*. Sabb. 79<sup>a</sup> bot. **קַרְמֵיבִלָא** (Ms. M. **קַרְמֵיבִלָא**, Ar. **קַרְמֵיבִלָא**) this refers to a leather spread. Hag. 24<sup>a</sup> **קַרְמֵיבִלָא** שצבתו ע"ג קרמב' he piled them on a leather spread. Nidd. 28<sup>a</sup> **קַרְמֵיבִלָא** שרפו ע"ג קרמב' he burned

the corpse on a leather spread (which is not consumed in fire).

**קַרְמֵיבִלָא**, v. קרמבילא.

**קַרְמֵיבִלָא** m. (cors, -tis = cohors) *an enclosure* for a division in a military camp, *square*. Ber. 32<sup>b</sup>, v. **קַרְמֵיבִלָא**; Yalk. Is. 332 **קַרְמֵיבִלָא** (prob. to be read: קרמב').

**קַרְמֵיבִלָא**, Yalk. Deut. 942; Yalk. Jer. 321, v. קרמב' II.

**קַרְמֵיבִלָא** m. (קרמב, *Parel* of קרמב; cmp. **קַרְמֵיבִלָא** *in-cision, scratch, crack*.—Pl. **קַרְמֵיבִלָא**. B. Kam. 86<sup>a</sup> דאית **קַרְמֵיבִלָא** if he has sores from scratches on his head &c., v. **קַרְמֵיבִלָא**. Keth. 107<sup>b</sup> **קַרְמֵיבִלָא** when the glazed vessels have no cracks. Pes. 30<sup>b</sup> **קַרְמֵיבִלָא** when they have cracks, opp. **קַרְמֵיבִלָא**.

**קַרְמֵיבִלָא** (v. קרש) *to break, cut into small pieces*. Y. Maas. Sh. IV, 54<sup>d</sup> **קַרְמֵיבִלָא** קומרי וכו' Bar K. took them (the fruit) and cut them in his presence, saying, is this worth anything?—Part. pass. **קַרְמֵיבִלָא**. Ib. **קַרְמֵיבִלָא** עד כדון מילה מק' ולא טבא מילה מק' וכו' (ed. Zyt. **קַרְמֵיבִלָא**) so far (you are right) as to a thing which is worth nothing when cut; how about a thing which is valuable when it is cut?

**קַרְמֵיבִלָא**, v. next w.

**קַרְמֵיבִלָא**, **קַרְמֵיבִלָא** pr. n. pl. (Cartago, Carthago, -inis) *Carthage* (rebuilt under the Roman empire), on the northern coast of Africa. Men. 110<sup>a</sup> **קַרְמֵיבִלָא** מציור ועד ק' מכירין **קַרְמֵיבִלָא** from Tyre to Carthage they know (respect the past history of) Israel and their Father in heaven, but from Tyre westward and from Carthage eastward they do not know &c.; Is. 316. Lev. R. s. 27 **קַרְמֵיבִלָא** וכו' (Alexander the Great) came to a city called *Kartigna* which was occupied (guarded) by women only (v. Tam. 32<sup>a</sup>). Gen. R. s. 44, end (expl. **קַרְמֵיבִלָא**, Gen. XV, 19) **קַרְמֵיבִלָא** (some ed. **קַרְמֵיבִלָא**, corr. acc.); Yalk. ib. 78 **קַרְמֵיבִלָא** (corr. acc.). Ber. 29<sup>a</sup> **קַרְמֵיבִלָא** Ms. M. (ed. **קַרְמֵיבִלָא**; some ed. **קַרְמֵיבִלָא**, corr. acc.; v. Rabb. D. S. a. l. note); v. **קַרְמֵיבִלָא**.—Denom. **קַרְמֵיבִלָא**, v. sub **קַרְמֵיבִלָא**.

**קַרְמֵיבִלָא**, Cant. R. to II, 7, v. קרמבילא.

**קַרְמֵיבִלָא**, v. קרמבילא.

**קַרְמֵיבִלָא** m. (*χάρτης*) *paper, document*. Midr. Till. to Ps. XLV **קַרְמֵיבִלָא** ונתן וכו' (חלק) ונתן וכו' ed. Bub. (oth. ed. **קַרְמֵיבִלָא**, corr. acc.) he took a blank paper and handed it to the judge; Yalk. ib. 749 **קַרְמֵיבִלָא** (corr. acc.).

**קַרְמֵיבִלָא**... ch. same. Y. Kidd. III, 64<sup>a</sup> **קַרְמֵיבִלָא** a man owed his neighbor one hundred denars on a note; **קַרְמֵיבִלָא** unless he hand thee the note, give him no money. Gitt. 69<sup>a</sup> **קַרְמֵיבִלָא** a piece of paper.—*Pl.* **קַרְמֵיבִלָא**. Lev. R. s. 34 קרמב' **קַרְמֵיבִלָא** (ed. **קַרְמֵיבִלָא**) the documents (accounts) are before thee, read and count.

**קַרְמֵיבִלָא**, v. next w.



form; abbrev. ר"א) read not ... but—, i.e. change the traditional (Massoretic) reading (for homiletical purposes). Ib. 64<sup>a</sup> (ref. to Is. LIV, 13 בְּנֵי אֱלֹהִים בְּנֵי יִשְׂרָאֵל read not *banayikh* (thy children) but *bonayikh* (thy builders, the scholars). M. Kat. 9<sup>b</sup> (ref. to Ps. XLIX, 12) אֱלֹהִים קִרְבָּם read not *kīrbam* (their innermost) but *kībram* (their grave); a. fr.

*Pi.* קרא same, to call, invite. Part. pass. מְקוֹדָא, *pl.* מְקוֹדָאִים, מְקוֹדָאִין. Num. B. s. 13 'וב' למק' יב' does a bridegroom give a banquet for the invited guests and not sit with them?; a. e.

*Nif. נִקְרָא (1) to be called.* Lev. R. s. 1, beg. **נִקְרָא הַזֵּבִיאִים** **מִבֵּן** . . . **וְ** **בֵּית** **וְ** **רֹשֶׁעַ** from here we learn that when a man lifts up his hand to strike his neighbor, even if he does not strike, he is called a wicked man; Snh. 58<sup>b</sup>. Ab. Zar. 19<sup>a</sup> (ref. to Ps. I, 2) **נִקְרָא . . . נִקְרָא** first it (the Law) is called the Lord's, and then his (the student's); a. fr.—2) *to be read, recited.* Meg. I, 1 **מְגִלָּה נִקְרָא** the Book of Esther may be read at public service on the eleventh &c. Ib. IV, 10 **מִשְׁנֵה רֵאבֵן** the story of Reuben (Gen. XXXV, 22) is read at public service but not translated. Ib. **לֹא נִקְרָאִין** (Y. ed. **נִקְרָאִין**) must be neither read nor interpreted. Tosef. ib. IV (III), 31 **נִקְרָאִין וְ** certain verses are read but not interpreted &c.; Meg. 25<sup>a</sup> **נִקְרָאִין**; a. v. fr.

*Hif*, *הקריא* to cause to call, to lead in reading. Sot. 10<sup>a</sup> sq. (ref. to Gen. XXI, 33) *הקריא אלא הִקְרִיא* read not *vayikra* (and he called) but *vayakri* (and he made call), *וב' מלמד שיה' הקריא* intimating that Abraham caused the name of the Lord to be called by the mouth of every passer-by. Y. ib. V, 20<sup>c</sup> top *קטן שיהוה מקרא וב' ה' הקריא* a child that reads the Hallel at school, and they (the class) respond by repeating each sentence (v. ענה I); *גדול שיהוה מקרא וב' ה' הקריא* an adult that leads in reciting . . . , when the congregation responds with the first sentence (as refrain). Succ. III, 10 *מי שיהוה . . . מקרינן אורו וב' ה' הקריא* if a slave, a woman, or a child reads to him, he responds with Hallelujah. Gitt. III, 1 *שמע קול סופרים מקרינן וב' ה' הקריא* heard the teaching scribes as they made the practicing children read, 'such and such . . . divorces &c.'—Esp. to teach the Scriptures (מקרא). Lam. R. to I, 6 . . . *הקרינן דה' אחר* . . . *הקרינן* teach me a page of the Scriptures, teach me a chapter of the Mishnah; a. fr.—[Eruib. 104<sup>b</sup> *שוקרי* I, v. קרי I.]

**קָרָא** I, **קָרָא** ch. same, *to call, name, invite; to read.*  
Targ. Gen. XXIX, 34. Targ. I Sam. III, 6. Targ. Gen. II,  
19, sq. Targ. Deut. XVII, 19. Targ. Esth. VI, 1; a. v. fr.—  
Meg. 18<sup>b</sup> דָּקְרוּ לֵיהּ *when they call him (in his sleep);*  
and he answers. Gen. R. s. 17; Lev. R. s. 34 בִּשְׁמִיעָתָהּ  
וְכֵן הָיוּ קוֹרֵין (in the neighborhood &c.  
Ber. 13<sup>b</sup> לֹא מִקְרָא הוּא לֹא יִקְרָא *one is not permitted to read*  
*the Sh'm'a (while lying on one's back), but &c.; ...* מִקְרָא  
אֲסִיר *to read is forbidden even when turning side-*  
*ways.* Ib. 11<sup>b</sup> חֹלֵב רַע וְקִרְיָן *it is written (Is. XLV, 7)*  
*'and creates evil', and we read (in the morning prayers)*  
*'all'!* Pes. 3<sup>a</sup> קָרוּ נִגְדֵי, v. נִגְדָּא. Ib. לְהוֹרֵא וְכֵן  
the Lord called the light and appointed it &c. Gen. R.

s. 40. **אָפּלייט צו זיי אונטער דעם וואָרט** applied to them the verse (Is. XL, 29), he giveth &c. M. Kat. 5<sup>b</sup> top, a. fr. **אָפּלייט צו זיי אונטער דעם וואָרט** applied to him the verse &c. Keth. 17<sup>a</sup> sq. **וואָס ער לייעט** וואָס ער לייעט (at the funeral) of one that read the Bible and studied Mishnah, but of one that taught others &c. Sabb. 152<sup>b</sup> **וואָס ער לייעט** thou showest that thou hast not even read the Prophets (v. infra). Y. Meg. III, 74<sup>b</sup> bot. **וואָס ער לייעט** as to the curses (v. אַרצ'ן), dare one person read them and recite the benediction before and after them? Ex. R. s. 47 **וואָס ער לייעט** learn the Torah from such teachers as get up early and study while it is yet night, v. אַרצ'ן; a. v. fr.—Y. Meg. IV, 75<sup>a</sup> bot., a. e. **וואָס ער לייעט** they recite.—Part. pass. **וואָס ער לייעט**, *pl.* **וואָס ער לייעט** the *Massoretic* reading, opp. *Chasidic*. Treat. Sof'rim ch. IX, 8. Ned. 37<sup>b</sup>, v. **וואָס ער לייעט**; a. fr.

*Af. אָפּרֵי (Pa. קָרֵי) to make read, to teach (the Scriptures).*  
 Sabb. 1. c. מְשִׁי לֹא אָפְרִיָּהּ קוֹהֵלֶת (Ms. M. דְּאָפְרִיָּהּ) *(Ms. M. דְּאָפְרִיָּהּ)*  
 he that taught thee Koheleth (Ecclesiastes) failed to teach  
 thee Mishlé (Proverbs); Yalk. Gen. 33; Yalk. Ez. 376  
 דֹּאפְרִיָּהּ. Yeb. 9<sup>a</sup> וְכִי מִרְמָקֵי לִיהּ אִם B. J. taught his son  
 the interpretation of &c. Koh. R. to III, 14 מְקֹרָהּ, read:  
 לִיהּ, מְקֹרָהּ, v. מְקֹרָהּ, a. fr. — V. מְקֹרָהּ. — [Tanh. B'resh. 2  
 וְלִפְרִיָּהּ, v. וְלִפְרִיָּהּ, read: וְלִפְרִיָּהּ.]

*Ithpe.* אִתְּפֵי, אִתְּפֵי, אִתְּפֵי to be called, named; to be called upon, visited. Targ. Esth. III, 12. Ib. IV, 11. Targ. Gen. XVII, 5; a. fr.—Snh. 26<sup>b</sup> רִאשִׁית שְׁתוּרֵי הָרִיבִּין where do we find that the righteous are called 'foundations'? Yalk. Ez. 376 אִתְּפֵי קִרְיָא . . . אִתְּפֵי even Prophets have not been taught thee; Yalk. Gen. 133 לֹא אִתְּפֵי they have not taught thee (v. supra); a. fr.

קָרָה I (קָרָה) (b. h.) to join.—Denom. קָרָה III.—  
 קָרָה to meet. Sabb. 31<sup>a</sup> וַיֵּצֵא לְקָרָתוֹ and came out to  
 meet him. Ih. 119<sup>a</sup>; B. Kam. 32<sup>a</sup> top בָּלָה לְקָרָת to meet  
 the bride (the Sabbath); a. fr.

*Nif.* נִקְרַהּ to meet, join, esp. נִקְרַח (denom. of קָרַי) to lose semen. Gen. R. s.52; s.74, a. e. הוּא חֲשׂוֹן הוּא אֵין חֲשׂוֹן הוּא אֵין חֲשׂוֹן הוּא אֵין חֲשׂוֹן this expression *vayikkar* (Num. XXIII, 4) has the meaning of uncleanness (by analogy from Deut. XXIII, 11).—Meg. 15<sup>a</sup>; Taan. 5<sup>b</sup>. Yeb. 76<sup>a</sup>.

*Hof. הִיָּקְרָה same, to have (nocturnal) pollution; to lose semen. Y. Snh. II, 20<sup>b</sup> top; Midr. Sam. ch. XXIII (ref. to I Sam. XXV, 20) הִיָּקְרוּ אוֹרֵם שֶׁ שָׁחָה לָהֶם 'she struck them' (with her charms), all of them met with &c.*

קרי II ch. same, *to join*.

*Ithpe*, to אִתְּפֶה to do something by accident; to happen. Snh. 33<sup>a</sup> וְאִתְּפֶה בְּדִבְרֵי ו' if he happened to act in accordance with the opinion of one of them, when the common usage agrees with the other. Keth. 26<sup>a</sup> לִיָּהּ וְיִתְּפֶה אִתְּפֶה accidentally they gave it to him.

**קִרָּה** II, *Pi*. קִרָּה (b. h.) 1) (denom. of קִירָה q. v.) *to lay beams; to cover*.—2) (denom. of קִיר I, q. v.) *to wall up, close*. Ber. 10<sup>b</sup> (ref. to II Kings IV, 10) עֲלִייהָ וְיִקְרִייהָ . . . it was an open upper room (a balcony), and they closed it up. M. Kat. I, 4 אֶת הַמִּקְרָה וְכִי יִקְרִייהָ . . . they closed up a breach during the festive week. Ib. 7<sup>a</sup> מִקְרָהּ כִּי יִקְרִייהָ . . . in what way is it to be done? . . . With shrubbery or bay-trees. Succ. I, 8 הַמִּקְרָה וְכִי יִקְרִייהָ he

who covers his Succah with spits or boards of a bed-side. Lev. R. s. 1 וְהָיָה מְקוֹהָ בְּקוֹרֹתָיו וְכ' he covered the building with joists, and wrote the name of the king on them; a. e.—Part. pass. מְקוֹרָה; f. מְקוֹרָה. Y. Succ. I, 51<sup>d</sup> top סוּכָה מְקוֹרָה a Succah covered with beams is ritually unfit; מ' פְּסוּלָה a Succah covered with beams is ritually unfit; מ' כָּשֶׁר a covered alley is fit (for Sabbath movements). Y. Naz. IX, 57<sup>d</sup> מִעֲרָה מְקוֹרָה a vaulted cave. Sabb. 5<sup>a</sup>; a. fr.

קרי III (קרי) f. = קריא, town, place. Targ. O. Gen. XLVII, 21 (some ed. קרי). Targ. Is. XIX, 2; a. e.—Pl., v. קריא.

קרי, part. pass. of קרי I, q. v.

קרי, קרי m. (b. h.; קרה I) 1) *accident, mishap*. R. Hash. 16<sup>a</sup> וְכ' a crop to which an accident happened (an injury from natural causes) or a misfortune (through human agencies). Ib. ק' . . . אדם a man whom a mishap befell or &c.—2) (euphem.) *nocturnal pollution*. Ab. V, 5. Midd. I, 9. Yoma 88<sup>a</sup> בעל ק' one to whom pollution happened; a. fr.—Pl. קריין. Ber. 22<sup>b</sup>; B. Kam. 82<sup>a</sup> (Ms. H. קריין); Y. Meg. IV, 75<sup>a</sup> top; a. e.

קרי I ch. same, 1) *accident, mishap*. Targ. Prov. XVII, 14 quot. Levy Targ. Dict. (ed. Lag. קריא; ed. אצטריא).—2) constr. קרי *pollution*. Targ. O. Deut. XXIII, 11 ed. Berl. (ed. Vien.=h. text קרה; oth. ed. סואבת).

קרי II m. name of a worm in poppy. Sot. 3<sup>b</sup> (Ar. s. v. וְנִתְּאָה, v. פריא; כד. v.).

קרי III m. Bible verse, v. קריא.

קרי place, v. קריא.

קריה, קריה f. (קרא) 1) *call*. Sifra Vayikra, Par. 1 (ref. to Lev. I, 1) לְדַבֵּר ה' הַקְרִיתָ לַיהוָה the Lord sent the call in advance of the speech. Ib. הוּא אָמַר דַּבְּרִי הוּא אָמַר every call he responded with 'here am I.' Deut. R. s. 11, beg. הוּא אָמַר Isaac closed his blessings with a call (Gen. XXVIII, 1); אָנֹכִי אֲנִי I will commence with a call (ib. XLIX, 1); a. fr.—2) *reading* esp. from the Scriptures. קריה (קריה) (abbrev. ש. קריה), or ק' (sub. שמע) the recitation of *Sh'm'a* (Deut. VI, 4-9; XI, 13-21; Num. XV, 37-41) in the morning and in the evening prayer. Ber. 13<sup>b</sup> הוּא אָמַר the duty of reciting, contrad. to מצות כונה, v. פְּנִינָה. Ib. וְכ' this (the verse Deut. VI, 4) was all that R. Judah han-Nasi read (when engaged in teaching); a. fr.—V. שְׁמַע II. — קריה המגלה — קריה the recitation of the Book of Esther. Meg. I, 4; a. fr.—Ib. 14<sup>a</sup> הוּא אָמַר (not קריה), v. הִלְלָה—Macc. 18<sup>b</sup> הוּא אָמַר those first-fruits which are fit for reciting over them (Deut. XXVI, 3 sq.); a. fr.—Pl. קריאות. Deut. R. s. 4, beg. הוּא אָמַר . . . בְּכָיָה לְקִרְוֹתָם how about reading 'the reproofs' (תוכחות) by several calls (by calling up several persons successively). Ib. וְכ' הוּא אָמַר . . . if they do read . . . by several calls, each called-up person should not recite the benediction before and after &c.—Omp. קריית.

קריה, v. קריא.

קריה, v. קריב.

קריה, קריה, קריה m., קריה, קריה f. (קריה) *near, related*. Targ. Deut. XXII, 2. Targ. Lev. XXI, 8. Ib. XVIII, 6; a. v. fr.—Y. Keth. IX, 33<sup>a</sup> top כְּהֵנָּה קְרִיבָהּ as in the case of that relative of R. S.—Pl. קריבין. קריבין; קריבין; קריבין. Targ. O. Lev. XVIII, 17. Targ. Ps. XXXVIII, 12. Targ. Ez. XXIII, 5; a. fr.

קריה f. (קריה) *coming near, use of the root קריב*. Gen. R. s. 96 (ref. to Gen. XLVII, 29) לְמוֹתָיו בִּי כִּי לְמוֹתָיו בִּי he of whom the expression 'come near to die' is used, has not reached the age of his fathers; ק' דוד כְּהֵנָּה בִּי כִּי of David the expression קריב is used (I Kings II, 1) &c.; Yalk. Kings 168. Snh. 3<sup>b</sup> (ref. to Ex. XXII, 7 וְקָרַב) משעה קריב from the time of the approach (before court) there must be three judges. Gen. R. s. 71 קריב בִּי וְכֵן בִּי coming near is mentioned in connection with the tribe of Judah (Ps. LXXV, 5) and with the priestly tribe (Ex. XXVIII, 1). Y. Snh. VII, 25<sup>a</sup> וְכֵן בִּי קריב since with regard to illicit connections the word קריב is used &c. Sabb. 104<sup>b</sup> מְדוּסָה מְדוּסָה it lacks being brought together (joined into one word); a. fr.—Y. Hor. II, 46<sup>d</sup> פְּרִישָׁה קריב the root קריב may also mean separation (coming near one's self, ref. to Is. LXXV, 5).—Pl. קריבות. Pes. 118<sup>b</sup> (ref. to Ps. LXXVIII, 31) שְׂדֵהוּ הַפְּצִין בְּהוֹן what caused the dispersion of Israel among the nations? The approaches (to the nations) which they desired; Yalk. Ps. 800 קריבות (or קריבות). Y. Ber. IX, 13<sup>a</sup> top, v. קריב I.

קריב, v. קריב II.

קריב, קריב f. (קריב) *friendship, relationship*. Ex. R. s. 5, a. e., v. קריב.

קריב f. = קריב. Targ. Y. Deut. XXXI, 14.

קרי m. (קרי; emp. קרי) (a pot) covered with a crust formed of hardened sediments. Ab. Zar. 76<sup>a</sup> הוּא אָמַר קרי (קרי) the one (a vessel taken from gentiles) has crusty accretions, the other (a sacred vessel) has none.

קריה I f. (b. h.; קרה I a. II) *town, settlement, fort*. Lam. R. introd. (R. Nahman) (ref. to Is. XXIX, 1) שְׂדֵהוּ הַקְרִיתָ the town in which David put up his camp; קריה קריה the place where &c., v. קריה. Ib. שְׂדֵהוּ הַקְרִיתָ the place where &c., v. קריה. Yalk. Is. 302. Tanh. K'dosh. 9 קריה it happened in our place; Lev. R. s. 24, beg. בקריה (corr. acc.; Yalk. Ps. 680 בעריה).—Pl. קריה. Y. Snh. I, 18<sup>c</sup> bot. וְכֵן בִּי קריה it happened with (representatives of) 24 townships belonging to the house of Rabbi, that they were assembled to proclaim an intercalation at Lydda.—[Y. B. Bath. IX, 17<sup>a</sup> קריה, read קריה, v. קריה.]

קריה II, קריה m. ch. (= קריה, v. קריה).